Glossary

A

***ābhāsa*—a shadow; reflection; an indication; a semblance, as in *nāmābhāsa*, *bhaktābhāsa* etc.

***abhidheya*—a means for attainment; *jñāna, karma* and *bhakti* are three means to attain a goal (S.B. 11.20.6); for attaining the ultimate goal in terms of *bhakti,* it refers to the ninefold practices of *sādhana-bhakti.* (2.24)

abhidheya-vigraha—the presiding Deity of the process of *abhidheya* is Rādhā-Govinda-deva.

***abhimāna*—pride; a self-conception of one's *siddha-svarūpa,* true identity.

***ābhīra*—the cowherd community; Kṛṣṇa is sometimes known as *Ābhīra-dulal,* the darling of the cowherds; in his song *Śri Vṛndāvana-mahimā,* Kṛṣṇa-dāsa kavirāja Gosvāmī describes Paurṇa-māsī, who is *yogmāyā* personified, as *ābhīra-nāgarī* (the leader of the cow-herds). It also refers to those who concealed themselves from Paraśurāma in the Caucasion Hills.

abhyāsa—the regular practice of *yoga* in accordance with the instructions of *sad-guru*. (6.35...); exercise or repetition; one of the six types of *liṅgas*, or indications for determining the meaning of the *Vedas*;

***abhyāsa-yoga*—constant practice to withdraw the mind from external affairs and sense objects, and concentrate on Śrī Kṛṣṇa; the practice of frequent and repeated meditation on the abstract spirit. (12.9...)

***abhyasūyaka*—an envious person; one who ascribes the good qualities of *sādhus* to be faults.

***acala*—non-moving, a mountain; the mind of the *sthita-dhīra muni*—a sage whose mind is fixed. (2.24)

***ācārya*—one who accepts the confidential meanings of *sāśtra* and engages others accordingly in *sad-ācāra,* person-ally followīng that *ācāra* himself, is described as *ācāraya*.

***acchādita-cetana*—a *jīva* whose consciousness is covered by intense *kāma,* like the embryo covered by the womb; a completely covered consciousness like that of creepers, stones and trees. (3.38)

acintya—inconceivable (2.25); that which can be understood only with the help of the transcendental authority of the disciplic succession and *śāstra*.

acintya-bheda-abheda-tattva—categorical knowledge of the Supreme Person who is inconceivably *abheda* (non-different from) and *bheda* (different from) His potencies.

***acintya-śakti*—the Lord's inconceivable potency.

***a-cit-śakti*—the non-conscious energy composed of the five gross material elements. (7.4)

***Acyuta*—infallible; a primary name for Śrī Kṛṣṇa; one who is never deviated, or shaken.

***adbhuta-rasa*—the *rasa* of wonder, one of the seven secondary *rasas*; the expansion of the heart upon witnessing extraordinary objects; is also called *vismaya* (astonishment). (B.R.S.4.2.1) (11.14)

***adhaḥ*—downward. (4.18)

***adharma*—irreligion; the failure to carry out *dharmic* duties prescribed in *śāstra*.

***adharmic*—impious; one who is opposed to the principles of *dharma* or who hinders one's devotional service to Śrī Kṛṣṇa.

***adhibhautika-kleśa*—sufferings caused by other living beings (*bhūtas*). (2.56)

***adhibhūta*—all gross phenomena; temporary, perishable and inert objects, such as pots or cloth which change at every moment. (8.4)

***adhidaivika-kleśa*—miseries caused by the *devas* (gods), such as disturbances in the weather. (2.56)

adhikāra—eligibility or authority by temperament and by the blessings of superiors to perform a particular type of *sevā*. *Sevā-adhikāra diye koro nija dāsī*—O Tulasī, giving me the *adhikāra* for *sevā*, make me your own *dāsī*.

adhiyajña—the in-dwelling Antaryāmī, or Supersoul situated in the bodies of all, giving inspiration to perform *yajña* and awarding the results of *karma*.

Adhokṣaja—the Lord who is beyond the cognition and perception of the material senses.

adhyasa—false identification due to ignorance.

adhyātma-tattva—categorical knowledge of the nature of the *jīva* who, in his pure state, is unaffected by inert matter and spontaneously attracted to the *nāma, rūpa, guṇa* and *līlā* of Śrī Kṛṣṇa.

adhyātma-vidyā—spiritual science; transcendental knowledge. (10.32)

adhyātma-yoga—the process of self-realization which is performed by contemplating the formless, unchanging, all-pervading qualityless feature. (This process does not guarantee the attainment of the ultimate destination). (12.5)

adhyātmika-kleśa—miseries caused by the mind and body. (2.56)

adhyātmika-yoga—*yoga* related to *brahma*-realization. (12.1)

ādi-deva—the original God of all gods, Śrī Kṛṣṇa. (4.11)

ādi-guru—the original teacher, Śrī Kṛṣṇa. *Tene brahma hṛdā ya ādi-kavaye*, "He who imparted knowledge of *brahma* through the medium of the heart to the *ādi-kavi*, the original scholar, Lord Brahmā."

Aditī—wife of Prajāpati Kaśyapa; mother of the twelve *Ādityas*; her eldest son was Indra and her youngest was Upendra or Vāmanadeva, the dwarf *avatāra* of the Lord; she also took birth as Devakī, the mother of Vāsudeva Kṛṣṇa, and also as Śacī-mātā.

Ādityas—sons of Aditī and Kaśyapa, said to be twelve in number. They represent the sun in the twelve months of the year. They include Vāmanadeva, the sun-god (Sūrya-deva) and Indra.

adṛṣṭa-pūrvam—the *virāṭ-rūpa* which Arjuna had never seen before. (11.45)

advaita-vāda—non-dualism; impersonalism; propounded by Śrī Śaṅkara Ācārya.

advaya-jñāna—knowledge of the non-dual nature of the Absolute Reality.

advaya-jñāna para-tattva—Śrī Śrī Rādhā-Ramaṇa, the highest reality beyond mundane non-duality.

advitīya-puruṣa—Śri Kṛṣṇa who is one without a second and to whom no one is comparable.

Advitīya-Sāra Dīpikā—a book written by Śrīla Gopāla Bhaṭṭa Gosvāmī (1500AD), who was one of the renowned Six Gosvāmīs of Vṛndāvana.

advitīya-svarūpa—the original form of Kṛṣṇa who is one without a second.

Agni—the *deva* of fire, son of Brahmā; his wife, Svāhā, is a daughter of Dakṣa; he is the divine personification of the fire sacrifice; he is regarded as the mouthpiece of the *devas* and messenger between the *devas* and mankind.

agnihotra—a special *yajña* or sacrifice. One who performs this sacrifice keeps a sacred fire perpetually burning. (6.1)

Agniveśa—the name of a sage in the palace of Yudhiṣṭhira, also known as Jatūkarṇa who began the famous *brahmaṇa* dynasty known as a*gniveśya-vaṁśa*; the preceptor of Droṇa and Drupada, who were childhood friends.

ahaṅ-graha-buddhih—the intelligence whereby one thinks oneself to be the Supreme.

ahaṅ-graha upāsaka—one who performs worship, taking himself as the object of worship. He believes that the *jīva* and Bhagavān are ultimately the same. (*upāsana*-worship; *graha*-taking; *aham*-myself). (9.15)

ahaṅkāra—false ego, whereby one thinks, "I (*aham*) am the doer (*kāra*)." (16.18)

ahiṁsā—non-violence; a secondary *dharmic* activity, that automatically follows *bhakti*.

ahiṁsā parama-dharma—"Non-violence is the supreme religious activity." An ancient adage, also cited by Buddhists.

Aila dynasty—dynasty in which Jāhnu, the son of Hotra, attained his status as a *brāhmaṇa*.

Airāvata—name of Indradeva's elephant; the *dig-gaja* or the elephant which protects the eastern direction.

aiśī śakti—divine controlling potency; *aiśī* is derived from the word, *īśa*, the Supreme Lord, master or controller.

aiśvarya—opulence (11.3); derived from the word *īśvara*; In regard to *bhakti*, this refers to devotion which is inspired by the opulence and majesty of the Lord, rather than His *mādhurya* (sweetness). It especially applies to His feature as Nārāyaṇa. This type of devotion restricts the intimacy of exhange between the Lord and His devotees.

aiśvarya-mayī-līlā—pastimes that display the opulent aspect of Śrī Kṛṣṇa.

aja—the *jīvātmā* who is without birth, (2.20); Śrī Kṛṣṇa whose birth is transcendental. (4.6)

ajña—ignorant, foolish.

ajñā-cakra—the point between the eyebrows where the *yogī* concentrates his *prāṇa*.

ajñāna—ignorance; illusion.

akara—the first letter or vowel of the Sanskrit *deva-nāgarī* alphabet; the beginning sound of Vedic literature; *akṣarāṇām a-kāro 'smi*. "Of letters I am the letter A" (10.33); and: *a-kāreṇa ucyate visṇuḥ*. "A-*kara* indicates Viṣṇu."(*Padma Purāṇa*)

akarma—action that bears no result because the fruitive result becomes burned up in the fire of perfect knowledge. (2.47)

akarttā—non-doer; one who is unattached to actions (13.30).

akhila-rasāmṛta-mūrti—Śrī Śyāmasundara, the embodiment and central focus of the twelve kinds of *rasa*.

akiñcana—one without material possessions, Kṛṣṇa and Kṛṣṇa-sevā being one's sole possession.

akiñcanā bhakti—*bhakti* free from all attachment. (see *kevalā bhakti*).

akṛtsna-vit—a person of incomplete knowledge.

akṣara—the infallible; imperishable, immutable Supreme Lord. (3.15)

akṣara-brahma—imperishable *brahma*.

akṣara-tattva—categorical knowledge of the indestructible and untransformable Absolute Truth; also called *parabrahma*; the two-fold *puruṣa, brahma* and Paramātmā. (14.18)

akṣaya—undecaying; unlimited. (5.21)

akuśalam—unpleasant, (like a morning bath in the winter). (18.10)

alaukika—non-worldly, transcendental; antonym for *laukika* (worldly).

aloluptvam—the absence of excessive hankering.

Amara-kośa dictionary—an ancient authoritative Sanskrit thesaurus, compiled by Śrī Amarasiṁha, a Buddhist in the line of Śākyasiṁha Buddha, also known as Gautama Buddha and Siddhārtha. It saliently indicates the difference between Lord Buddha, the twenty-fourth of the *līlā-avatāras* of Śrī Kṛṣṇa, and Śākyasiṁha Buddha, the founder of modern-day Buddhism.

amāvasyā—the dark moon.

āmaya—disease.

amedhya—impure; it is used to describe food in *tamo-guṇa*, (17.10); food unofferable to *śrī-vigraha* (the Deity).

amnāya-pramāṇa—evidence received through *paramparā* or disciplic succession.

aṁśa—a portion or expansion of Śrī Kṛṣṇa.

aṁśa-avatāra—a partial *avatāra*.

aṁśī—the whole who possesses limitless *aṁśas*.

amśumān—that which emanates *aṁśus* (rays), the sun.

anabhisandhāya—to not hold on to or desire to enjoy the result of one's activities.
anabhisvaṅgaḥ—without excessive attachment to sons, wife home etc, (13.8-12)
anādhikāra—without *adhikāra*; ineligibility.
anādi—beginningless; describes the *jīvātmā* as well as Bhagavān.
anādi-baddha—bound by the entanglements of *karma* since time immemorial; (*anādi*—without beginning, *baddha*—bound).
anagha—"O sinless one." An address to Arjuna.
anāmayam—free from agitation or disease.
ānanda—transcendental bliss (see *hlādinī śakti*).
ānandamaya—one of the five *puruṣas*; being conscious of service to Rādhā and Kṛṣṇa. (13.5)
ananta-rūpa—O You who have unlimited forms.
ananta-vīrya—O You who have unlimited prowess.
ananya—lit. without another; exclusive, one-pointed.
ananyā bhakti—undiverted, unalloyed *bhakti; bhakti* which is unmixed with any other desires; *bhakti* which has no motivation other than Kṛṣṇa.
ananya-cetāḥ—undeviating consciousness.
ananya-manaḥ—undeviating mind.
ananya-sevā—exclusive *sevā* (service), unmixed with other desires.
ananya-yoga—*bhakti* unmixed with dependence on speculative *jñāna,* fruitive *karma* or the austerities of *tapa-yoga* for attainment of perfection.
anartha—unwanted desires, activities or habits which are likened to weeds hindering one's advancement in *bhakti*
anartha-nivṛtti—refraining *(nivṛtti)* from *anarthas*; the fourth stage in the development of the *bhakti-lātā* (creeper of *bhakti*). Refer to *Śrī-Mādhurya-kādambinī* by Śrīla Viśvanātha Cakravartī Ṭhākura.
anātmā—that which is not soul; inert matter.
anātma-tattva—knowledge of *anātmā* (inert objects).
anekadhā—manifold.
aṅga—limb, division, part; the various practices of bhakti such as hearing and chanting.
anirdeśya—indescribable.
aniṣṭam—undesired; the misery of hell. (18.12)
anīśvaram—the concept that the cosmic manifestation has no Īśvara (controller) but has come about by accident. (16.8)
annamaya—the first of the five stages of a person's development; seeing everything in terms of *anna* (food-grains). (13.5)
antaḥ-karaṇa—*antaḥ*—internal; *karaṇa*—sense; in other words, the mind.
antaraṅga-śakti—Śrī Kṛṣṇa's internal potency, (7.5...) (*antaraṅgā*—internal; *śakti*—potency); Śrī Rādhā, the embodiment of the *antaraṅga-śakti.*
antarmukha—a *jīva* whose *mukha*-inclination is to *antaḥ* (internal or spiritual life).
antar-mukti—liberated within; an inquisitive and faithful person (*karma-yogīs* and *bhaktas*).
Antaryāmī—the in-dwelling Lord or Supersoul who guides the activities of all living entities.
antya—the last.
antya-ja—those of lower (or last) birth; outcasts.
aṇu-caitanya-jīvātmā—the atomic, conscious *jīva.*
aṇu-cid-vastu—an atomic conscious entity; *jīva-tattva,* (*aṇu*—atomic; *cit*—conscious; *vastu*—entity).
an-udvega-karam—to not cause *udvega* (agitation) to others.
anugrahaka—one who is kind and facilitating.
ānukūlyasya saṅkalpaḥ pratikūlyasya varjanam—determination to accept only those things favourable for *śuddha-bhakti* and reject unfavourable things.

anumantā—the permitter.
anurāga—(1) attachment in general; (2) spiritual attachment; (3) a specific stage in the development of *prema.*
anyābhilāṣa-śūnya—devoid of desires other than to serve Śrī Śrī Rādhā-Kṛṣṇa, (*śūnya*—void; *anya*—other; *abhilāṣa*—desires).
apahata-pāpa—nullified sin, (*apahata*—nullified; *pāpa*—sin); one of the eight characteristics of a self-realized person whose sinful tendencies of *avidyā* (nescience), are nullified. (14.26)
apāna—the outgoing breath.
aparā—not transcendental; inert matter; material nature.
aparādha—that which is *apa* (undermining) to *rādha* (*bhakti*); an offense; an impediment to *bhakti.* There are 64 *sevā-aparādhas,* 10 *nāmāparādhas,* and 10 *dhāmāparādhas* to avoid.
aparā-śakti—the external potency; *māyā-śakti* the Lord's inferior illusory potency. (7.14)
aparaspara-sambhūtam—the idea that there is no such thing as cause and effect. (16.8)
aparimeya-śakti—immeasurable strength.
apauruṣeya—a suprahuman creation.
apipāsu—freedom from thirst or desire (other than *bhagavat-sevā*).
aprākṛta—non-material; transcendental; beyond the influence of material nature; beyond mind and sensual perception; beyond the material world; situated in the Lord's transcendental abode, extraordinary, divine, pure; consisting of spiritual consciousness and bliss.
aprākṛta-dayā—transcendental compassion.
aprākṛta-parama-tattva—the supreme; truth; who is beyond the limitations of matter, transcendent.
aprākṛta-rasa—supramundane (transcendental) mellows.
aprākṛta-tattva—spiritual nature.
apratiṣṭhā—that which has no basis, like a flower in the sky. (16.18)
aprārabdha-karma—unfructified action. The action has been performed and its result, although not yet manifested, is gradually coming to fruition.
aprayāsa—lack of endeavour.
apsarā—a heavenly maiden.
āpta-kāma—one who has already fulfilled his desires; a self-satisfied soul. A description is given in *Śrīmad Bhāgavatam* describing Rāseśvara Śyāmasundara, the master of the *rāsa* dance, as *āpta-kāma.*
arcana—the worship of the Supreme Lord or *arcā* within a temple. When this worship is conducted internally, it is known as *mānasi pūjā*; is one of the nine primary *aṅgas* of *bhakti (navadhā bhakti*); *arcā* means worship of an actual form of Godhead, not worship of a symbol or idea.
arcī—the light of the sun. (8.24...)
ardharathī—one who requires the assistance of a companion to defeat an enemy.
ari—an enemy.
Arjuna—Śrī Kṛṣṇa's intimate friend and devotee to whom He spoke the *Bhagavad-gītā*; he is the Nara portion of the Nara-Nārāyaṇa sages, Śrī Kṛṣṇa being the Nārāyaṇa portion; an eternal libe-rated soul (*nitya-siddha*) who always serves Śrī Kṛṣṇa out of love.
artha—acquisition of wealth. This is the second *puruṣārtha*, or goal of human life. The desire to accumulate wealth is for the satisfaction of the senses but the means are more refined than those who persue *kāma*. Animals have no use for wealth. They are happy simply with satisfying their belly and genitals. Human beings in whom the animal propensity is prominent may desire wealth, but it is only for gross sensual enjoyment. Above them are persons who desire not only the satisfaction of the senses, but who also

desire respect and recognition in society. They desire wealth primarily for this reason. Because they are concerned with the welfare of the body, mind, and society at large. they accept some restrictions in the matter of their sensual enjoyment. Their performance of welfare activities for others is as much as is favourable to fulfil of their own goal. To accomplish their goal, wealth is necessary, therefore their *puruṣārtha* is known as *artha*.
artha-kāma—one who is desirous of material prosperity.
arthārthī—one who worships Bhagavān as the bestower of *artha* (desired benefits). (7.16)
artha-śāstra—*śāstra* that deals with the topics of economic development.
ārtta—one who approaches Bhagavān in a mood of distress. (7.16)
Aryamā—the deity of *pitṛ-loka*, the planet of departed forefathers.
āsakta-buddhih—one whose intelligence is free from mundane attachments.
āsakta-cetaḥ—one whose consiousness is merged in *āsakti*.
āsakti—deep attachment, especially for the Lord and His associates; the sixth stage in the development of the *bhakti-lātā*, awakened after *ruci* (taste for *bhajana*) matures.
asama—an unsteady mind, aquired by a dualistic view of life, such as resolution and rejection, attachment and aversion, *bhoga* (enjoyment) and *tyāga* (renunciation).
asammoha—absence of anxiety and delusion.
asammūḍha—undeluded by external or internal distractions, the opinions of differing philosophers or other obstacles to *bhakti*.
asamorddhva—of whom there is no one equal or greater. (*sama*—equal; *ūrddhva*—greater).
asamorddhva-tattva—categorical knowledge of Śrī Kṛṣṇa's unequalled and superlative qualities.
asamprajñāta-samādhi—the *samādhi* of the natural and spontaneous expression of the purified self. (6.25)
āsana—a seat, or sitting posture for meditation.
asaṅga—aloof and unattached. (9.6) (13.33)
asat—without substance; temporary; disrespect; duties performed without faith. (17.28)
asatī—an unchaste wife.
asat-kārah—one who is disrespectful.
asatya—untruthful; unreal. (16.18)
Asita-Devala—a sage who gave instruction to Mahārāja Yudhiṣṭhira.
aśraddadhānāḥ purusāḥ—persons who are devoid of faith.
āśrama—four stages of life—*brahmacārī* (student), *gṛhastha* (householder), *vānaprastha* (retired), and *sannyāsa* (renounced) in which one carries out corresponding socio-religious duties in the system known as *varṇāśrama*; a hermitage, usually in the association of others, which is established to facilitate spiritual practices.
āśraya—the receptacle of *prema*, Kṛṣṇa's *bhaktas*; shelter.
āśraya-ālambana—the reservoir of attachment, the devotee; dependence on the shelter (of *guru*, *śāstra* and *sādhu*).
āśraya-bhagavān—Gurudeva, the supreme receptacle of love for Śrī Śrī Rādhā-Kṛṣṇa can award *āśraya* (shelter) at Their lotus feet to the submissive *śiṣya* (disciple).
āśrita—dependent.
aṣṭādaśa-vidyā—the eighteen types of knowledge as mentioned in Viṣṇu Purāṇa (Ch.1),(11.14).
aṣṭāṅga-yoga—the eightfold *yoga* process, consisting of *yama* (control of mind and senses), *niyama* (following rules and regulations of *yoga* practice), *āsana* (bodily postures), *prāṇāyama* (breath control), *pratyāhāra* (withdrawal of the mind from sensory perception), *dhāraṇā* (steadying the mind), *dhyāna* (meditation), and *samādhi* (trance).

asthūla—that which is not gross.
astra—a weapon.
astra-śastra—the science of warfare.
aśuci-vrata—one who has taken a *vrata* (vow), to perform unclean behaviour. (16.10)
asūkṣma—that which is not subtle.
asura—un-godly; one who is opposed to *dharmic* principles and averse to the worship of Īśvara, the supreme Lord.
asuraṁ bhāvam—an ungodly mood; hostility towards Śrī Kṛṣṇa. (7.15)
āsuric—possessing the qualities of an *asura*. (Ch.16)
asurī sampat—demonic qualities.
aśuśrūṣu—one not interested in submissive hearing.
aśvamedha-yajña—an extremely elaborate *yajña* performed by *brāhmaṇas* on behalf of powerful kings, wherein a horse is sacrificed in the sacred fire and then brought back to life.
aśvattha—a type of banyan tree to which the material world is compared (15.1); a symbol of Śrī Kṛṣṇa's opulence. (10. 26)
Aśvinī-Kumāras—physicians of the *devatās*.
atapaṣka—one who is not a *tapasvī*; he whose senses are out of control.
atirathī—a warrior who can face unlimited opponents.
ātmā—the Supersoul, the soul, intelligence, mind, body, senses and self are all known, at different times, as *ātmā*. (see *jīva, paramātmā*).
ātma-anubhava—the experience of the *ātmā* or self.
ātma-bhāva-sthaḥ—entering the core of someone's intelligence (Paramātmā).
ātma-dharma—the natural devotional inclination of the soul.
ātma-nivedana—self-dedication; offering one's very self as exemplified by Balī Mahārāja and by the *vraja-vadhūs* (*gopīs* of Vraja), who abandoned everything including their reputation and honour for Kṛṣṇa; one of the nine processes of *bhakti* as taught by Prahlāda Mahārāja. (refer to S.B. 7.5.23-24)
ātma-pravaṇā buddhi—intelligence which is inclined to realize the *ātmā* (soul). (2.69)
ātmārāma—one who takes *ārāma* (delight) in *ātmā* (the self) and is thus satisfied in all circumstances.
ātma-rati—the stage of divine happiness of the self.
ātma-sambhāvita—one who considers himself worshipable.
ātma-svarūpa—the self in its constitutional position; *jivera svarūpa nitya-kṛṣṇa-dāsa* (CC.Madya 20.108).
ātma-tattva—the categorical knowledge of the soul's nature (2.31).
ātma-tattva-vit—one who is conversant with the science of the *ātmā* (see *tattva-vit*).
ātma-vinigraha—control over intelligence, mind and senses.
ātma-yoga—Śrī Kṛṣṇa's own potency.
avastabhya—to take shelter.
avatāra—Śrī Kṛṣṇa Himself or His plenary portion who descends from the transcendental realm into this material creation for deliverance; an *āveśa*-(empowered) *jīvātmā* (refer to 4.8 for different types of *avatāras*).
avatārī—Śrī Kṛṣṇa, the fountainhead of all *avatāras*.
aveśa-avatāra—a special *jīva* empowered by Śrī Kṛṣṇa's potency.
avidvat-pratīti—the faith or perception of *avidvat* (the uneducated, fools); those who think Kṛṣṇa's form to be made of matter and temporary.(11.52)
avidyā—nescience; culture of material knowledge considering it to be the all-in-all. This conception is generally held by those in the fields of modern science, atheistic communism and hedonism (see *māyā-śakti*).
avikārī—the *ātmā* (soul) who is not subject to transformations such as happiness and distress.

āvirbhāva—the appearance (spiritual birth) of a transcendental personality. This term means: coming within the range of mundane vision. The 'birth' (*janma*) of Śrī Kṛṣṇa, His *avatāras* or an *āveśa* (empowered) *mukta-jīva* is a spiritual reality and thus different from the birth of mortal persons who are bound by their activities.
avyabhicāra—unfailing; refers to *kevalā-bhakti*.
avyabhicāriṇī bhakti—*bhakti* which is unfailing.
avyakta—unmanifest; beyond the perception of the senses.
avyakta-bhāva—meditation on the unmanifest or impersonal *brahma-jyoti*.
avyakta-svarūpa—the unmanifest form of the Absolute Truth; the *brahma-jyoti*.
avyavasāyātmikā buddhi—*buddhi* (intelligence) which is not *vyavasāya-ātmikā* (fixed); many branched intel- ligence.
avyaya—imperishable.
ayaśa—infamy.
ayukta—one who is not *yukta* (connected in devotion).

B

baddha-jīva—the bound soul, conditioned by the illusions of *māyā*.
bahiraṅga-śakti—the Lord's external or material potency, also known as *māyā*. This potency is the medium by which the material world is created, as well as all affairs pertaining to it. Because the Lord never directly contacts the material energy, this potency is known as *bahiraṅga* or external. (7.4...)
bahirmukha—a materialistic *jīva* inimical to Śrī Kṛṣṇa and averse to spiritual life.
bala—strength; a name of Kṛṣṇa's elder brother Śrī Balarāmajī; *tapo-bala*—strength developed through austerity, *nāma-bala*—strength developed through accumulated *nāma-japa* and so forth.
Baladeva-Vidyābhūṣaṇa—originally a member of the Mādhva-Tattva-vādī-sampradāya in Uḍupi, Karṇataka. By associating with Gauḍīya *bhaktas* headed by Śrī Viśvanātha Cakravartī Ṭhākura, he came to understand the supreme position of Śrī Caitanya Mahāprabhu. He wrote many valuable *śāstras*, the most prominent and astonishing being *Govinda-bhāṣya*, which he wrote under the direct guidance of Śrī Govindadeva Himself. This became the Gauḍīya Vaiṣṇava commentary on *Vedānta-Sūtra* and thus protected the Gauḍīyas' right to wor-ship Śrī Śrī Rādhā-Govinda. He is therefore named Gauḍīya-Vedāntācārya.
bali—an offering.
bhaga—opulence.
Bhagavān—the Supreme Lord, who is complete to an unlimited degree, in six opulences: beauty, wealth, strength, fame, knowledge, and renunciation, (*vān*—a possessor; (of) *bhaga*—opu-lence).
bhagavad-ārādhana—worship of Śrī Bhagavān.
bhagavad-arpita-kāmya-karma sakāma-upāsana—offering the results of *karma* (work) to Bhagavān of that which is *kāmya* (personally desired) by the *jīva*; fruitive work thus offered is called *sa-kāma upāsana.* (3.16)
bhagavad-arpita-karma—the offering of the fruits of one's activities to Bhagavān.
bhagavad-arpita niṣkāma-karma-yoga—the *yoga* of surrendering the fruits of one's action to Bhagavān with *niṣkāma* (no fruitive desires).
bhagavad-bhajana—full absorption in the dedicated service of Bhagavān Śrī Kṛṣṇa, following the bona-fide *guru*, *sadhu* and *śāstra*.
bhagavad-bhakta—a devotee immersed in *nava-vidhā-bhakti* (the ninefold-processes of *bhakti*) to Bhagavān.
bhagavad-vibhūti—the opulences of devotion, such as *dainya*-meekness, *ananyatva*-remaining undeviated amidst *māyā's* allurements and so forth.
bhagavat-kathā—narrations of Śrī Bhagavān's *līlā* as in *Śrīmad-Bhāgavatam* or His *upadeśa* (instructions) as in *Śrīmad-Bhagavad-gītā*.
bhāgavata-kṛpā—mercy of the *bhāgavad-bhakta.*
bhagavat-parikara—an eternal associate of Śrī Kṛṣṇa, Śrī Rāmacandra, Śrī Gaurāṅga Mahāprabhu or other *avatāras.*
bhagavat-prema—love for the all-opulent Personality of Godhead.
bhāgavata-prema-sevā—service rendered with love to a *bhagavad-bhakta*.
bhāgavata-prīti—love for or love felt by a *bhagavad-bhakta.*
bhāgavata-smṛti—remembrance of the qualities etc. of *bhagavad-bhaktas*.
bhagavat-tattva—categorical knowledge of Bhagavān realization; the principles taught by Śrī Bhagavān.
bhāgavata—a name for the *bhāgavad-bhakta* or *Śrīmad-Bhāgavatam*.
bhāgavatāmṛtam—the *amṛta* or nectarean essence of *Śrīmad-Bhāgavatam*; written by Śrīla Sanātana Gosvāmī.
bhāgavata-sevā—service to the *bhagavad-bhakta* or *bhagavat-śāstra*.
bhāgavata-vismṛti—to forget the service to *bhagavad-bhaktas* or to forget the instructions given in the *Śrīmad-Bhāgavatam.*
bhaga-yoni—a birth of good-fortune; reaping the result of past pious *karma*.
bhajana—the word *bhajana* is derived from the verbal root *bhaj* which is defined in the *Garuḍa Purāṇa* (*Pūrva-khand* 231.3): *bhaj ityeṣa vai dhātuh sevāyāṁ parikīrtitaḥ tasmāt sevā budhaiḥ proktā bhaktiḥ sādhana-bhūyasi*, "The verbal root *bhaj* is used specifically in the sense of *sevā*, or service. Therefore, when *sādhana* is performed with the consciousness of being a servant, it is called *bhakti*." According to this *śloka, kṛṣṇa-sevā,* or loving devotional service to Kṛṣṇa is called *bhakti.* Such service is the intrinsic attribute of *bhakti* or *bhajana*. Therefore, whatever services are performed in this consciousness may be referred to as *bhajana.* In the general sense, *bhajana* refers to spiritual practices; especially hearing, chanting, remembering and meditating on the holy name, form qualities and pastimes of Śrī Kṛṣṇa.
bhajana-kriyā—taking up the practices of *bhakti*, such as hearing and chanting. There are sixty-four *aṅgas* of *bhakti*, of which the first four are to take shelter of the lotus feet of Śrī Guru, to receive *dīkṣā* and *śikśā*, to serve one's *guru* with great affection and to follow the path of the *sādhus*. Without adopting these prac-tices, there is no question of making any advancement in *bhajana*. This is the second stage of development of the creeper of *bhakti* which occurs by the influence of *sādhu-saṇga*.
bhajanīya—the worthy object of worship.
bhakṣya—that which is worthy to be eaten.
bhakta—one devoted in *bhakti-yoga*; one engaged in practicing worship of his worshipable Deity.
bhakta-sampradāya—the disciplic successions of *śuddha-bhaktas*; the community of devotees.
Bhakta-vatsala—Śrī Kṛṣṇa, who is affectionate to his devotees and relishes blessing them, hearing their prayers and interacting with them.
bhakta-vātsalya—the quality of Vrajendra-nandana Śyāmasundara's affection for His unalloyed *bhaktas*.
bhakti—the word *bhakti* comes from the root *bhaj*, which means to serve (see *bhajana*). Therefore, the primary meaning of the word *bhakti* is to render service. "The performance of activities meant exclusively for the pleasure of the Supreme Lord Śrī Kṛṣṇa, which are done in a favourable spirit, saturated with love, devoid of other desires, and not covered by *karma* and *jñāna* is called *bhakti*." (B.R.S.1.1.12)
bhakti-bhāva—the *bhāva* or ecstatic mood of pure loving devotion.
Bhakti-devī—the presiding Deity of

bhakti-yoga. All potencies of the Lord have personified forms. In *Mādhurya-Kādambini* (1.3) Śrīla Viśvanātha Cakravartī Ṭhākura explains that *bhakti* is the *svarūpa-śakti* of Śrī Bhagavān and that she is *yadṛcchā,* which means that *bhakti* has her own will. Being *sva-prakāśa*, self-manifest, she is not dependent on any other agency in order to manifest in a person's heart. In the *Śrīmad-Bhāgavatam* (1.2.6.) it is said: *yato-bhaktir-adhokṣaje ahaituky aprartihatā*," that by which causeless and uninterupted *bhakti* for Lord Adhokṣaja arises." The word *ahaituky* in this *śloka* indicates that *bhakti* has no cause. The only cause of *bhakti* is *bhakti* herself. Śrīla Viśvanātha Cakravartī Ṭhākura analyses the meaning of this statement. He says that *bhakti* situated in the heart of a *bhāva bhakta* is the only cause of her manifesting in others. Since the Lord is under the control of His unalloyed *bhaktas*, He has invested such power in them. Therefore, *sādhana* is not the true cause of *bhakti's* appearence. Bhakti-Devī, being self-willed, manifests *bhakti* in the heart when she is pleased with the devotee's unalloyed service attitude. Ultimately, this indicates that Bhakti-Devī acts through the agency of the Lord's *bhaktas* who are situated in the stage of *bhāva*. When they see the sincerity of the *sādhaka-bhakta,* which is one with the very nature of their hearts, *bhakti* is transmitted into the hearts of the *sādhakas*. Other than this, there is no other cause for *bhakti's* appearance.

bhakti-lātā—the creeper of devotion to be nurtured by the *bhakta*, with the water of regular *hari-kīrtana* and *hari-kathā* and protected by building the fences of rigid *sādhana* so that destructive *aparādhas* do not eat or trample it.

bhakti-yoga—The path of spiritual realization through devotional service to Śrī Vrajendranandana.

bhakti-yogī—a *sādhaka* (practioner) of *bhakti-yoga*.

***bharadvāja** gotra*—the dynasty descending from the sage Bharadvāja Muni, the father of Droṇācārya.

bhartā—supporter; maintainer; guardian.

bhāva—the eighth stage in the development of the creeper of *bhakti*; a special manifestation of *śuddha-sattva* (*samvit-vṛtti*, the self-manifest cognitive function of the Lord). In other words, the constitutional characteristic of *bhāva-bhakti* is that it is a phenomena which is entirely constituted of *śuddha-sattva*. It is like a ray of the sun of *prema* and it softens the heart by various tastes.

bhāvānuvāda—a commentary explaining the inner mood (*bhāva*) of any *śāstra*.

bhāva-vibhor—enraptured with ecstasy.

bhayābhaye—*bhaya* means fear of accepting the duty of self-realization. This fear is the cause of entanglement in the material world; and *abhaya,* fearless-ness, is the means of deliverance from it.

bhīṣma-parva—the chapter of the *Mahābhārata* which contains *Śrīmad Bhagavad-gītā*.

bhoktā—enjoyer.

bhoktṛtva—the quality of being an enjoyer.

Bhṛgu—one of the seven *ṛṣis* (sages) born from the mind of Lord Brahmā.

bhukti—material enjoyment.

bhūta-bhāvana—the maintainer of all manifestations.

bhūta-bhṛt—the support of all living entities and elements.

bhūta-grāmam—the group of gross elements: earthy, liquid, fiery, airy and ethereal.

bhūta-maheśvaram—the great controller of *bhūta* (Brahmājī) and all *bhūtas* (living beings).

bhūta-stha—situated within all beings (as Paramātmā); pervading the elements.

bhūta-viśeṣa-nāma—the specific names differentiating entities which are born from wombs (*jarayu-ja*), eggs (*aṇḍa-ja*), perspiration (*sveda-ja*) and plants (*udbhid-ja*). (S.B. 5-18.31)

bīja—seed; the first word of a *mantra* such as *oṁ* which centres the mind upon the Personality who is the object of the *mantra*.

bimba fruit—a crimson fruit to which Kṛṣṇa's lips are frequently compared.

brahma—is derived from *bṛḥ* meaning expand, or great. The general meaning is spirit, the unlimited, undifferentiated effulgent rays emanating from the fully complete body of Śrī Govinda, just as the sunrays emanate from Sūrya deva, the sun god. Its limitless variegated manifestations, composed of earth etc., are displayed in millions times millions of universes. Thus this universe is nothing but *brahma,* as Śrī Kṛṣṇa corroborates in *Gītā* (14.4). The *jīvātmās* who are frustrated by their attempts to enjoy matter seek to merge into that *brahma* in an inactive dormant state. (14. 27.12-15 and B.S. 5.40 *yasya prabha prabhavato*).

Brahmā—creator of the material universe and presiding deity over the quality of passion. Sometimes when there is no suitable *jīva* available, Viṣṇu Himself takes the post of Brahmā; he is the *ādi-guru* of the Brahma-Mādhva *sampradāya*, and Śrī Kṛṣṇa's direct son and *śiṣya* (disciple). *caturmukhī*, our four-headed Brahmā is known as Vairāja, sovereign of the universe. He has eight arms and eight eyes and he serves as the universal creator and preacher of the *Vedas*.

brahma-bhāva—a desire to merge with the Lord's impersonal *brahma* efful-gence.

brahma-bhūta—*brahma* realized; the state wherein one experiences bliss and is free from hankering and lamentation. (18.54)

brahma-bhūyāya—qualified to experience the spiritual nature.

brahmacarya—lit. spiritual cultivation; the first *āśrama* or stage of life in *varṇaśrama* system; celibate student life.

brahma-jñāna—knowledge of *brahma.*

Brahma-loka—The abode of Lord Brahmā within this material universe; it is composed of *buddhi* (intelligence).

brāhmaṇa—one who realizes *brahma* is to be known as a *brāhmaṇa*; one of the four *varṇas* or social divisions in the *varṇāśrama* system; a priest or teacher; *brāhmaṇa* is not a mere designation based on heredity or a worldly occu-pation, it implies the unconditioned state of the soul.

brahmānanda—the bliss experienced by one situated in *brahma*; when compared to the great ocean of happiness of *kṛṣṇa-prema-bhakti,* it appears like the amount of water contained in the hoof-print of a calf.

brahma-nirvāṇam—extinguishing (the flame of) material existence; the spiritual bliss attained upon entrance into *brahma* which is free from all material contamination. (5.24...)

brahmarṣis—a class of *ṛṣi* (sage) who is situated in *brahma* realization.

brahmāstra—the most powerful weapon in Vedic military science (superior to nuclear weapons). It is released by *mantra* and only kills the person whose name is uttered in conjunction with the *mantra*.

Brahma-sūtras—(also known as *Vedānta-sūtras*); the aphorisms of *Vedānta* that offer a complete systematic exposition of Vedic revelation in the form of terse aphorisms (*sūtras*); the *Brahma-sūtras* have been interpreted monistically by Śrī Śaṅkarācārya which is popularly considered to be the best exposition of the *Vedānta*. *Śrīmad-Bhāgavatam,* composed by Śrīla Vyāsadeva, is the natural commentary on *Vedānta-sūtra*. This is evident in the first *śloka*: *janmādy asya yataḥ*. This *śloka* is identical with the second *sūtra* of the *Brahma-sūtras*. Through irrefutable philosophy and factual descriptions of His *divya-līlā*, *Śrīmad-Bhāgavatam*, clearly delineates the Personality of Godhead as the pre-eminent spiritual *tattva*.

brahma-svarūpa—the actual form of Śrī Kṛṣṇa whose bodily ray is the *brahma-jyoti*. (*Brahma-saṁhitā.vs*.40, *yasya prabhā*)
brahma-tattva—categorical knowledge of *brahma*.
brahma-vāda-jñānīs—the scholars of the *Vedas* who state that realization of the *brahma-jyoti* is the highest possible realization, and that the personal form of Godhead emanates from impersonal *brahma*. (12.1-5 and 14.27)
brahma-vādītva—a proponent of *brahma-vāda*.
brahma-vettā—a *brahma* realized person. (2.49)
brahma-yajña—Vedic sacrifice; sacrifice for spiritual realization.
brāhmī—one who attains to the state of *brahma*, the plane of divine light.
bṛhad-āraṇyaka śruti—an *Upaniṣad* containing important *ślokas* relevant to Gauḍīya Vaiṣṇava philosophy.
Bṛhat-sāma—an eloquent and beautifully composed hymn from the *Sāma-Veda*; a representation of Śrī Kṛṣṇa. (10.35)
buddhi—intelligence; the ability to discern subtle meanings.
Buddhism—that philosophy introduced by Śakyasiṁha Buddha which ex-pounds voidist concepts of the Absolute Truth, known as *śūnyatā* or *śūnyavāda*.

C

caitanya-hīna-vidhi-vādī—one who advocates the concept that the Absolute Reality is unconscious.
caitanya-svarūpa—conscious by original constitution; Nityānanda-Rāma.
cakra—the disc weapon of Śrī Viṣṇu named Sudarśana.
cañcalam—flickering; that which stays only a short time.
chanda—a simple system of rhythmic Sanskrit metres composed of short and long syllables, learning which anyone can chant Sanskrit verse sweetly and pleasingly.
cāṇḍāla—outcaste, dog-eater.
Candra—the moon god.
Candra-śekhara—Lord Śiva who bears a crescent moon in his hair.
candrāyaṇa—a severe atonement.
carvaka—an atheist philosopher, renowned for his addiction to ghee.
catuḥ-ślokī gītā—the essence of *Bhāgavad-gītā* (10.8-11); the four verses that summarise the three Vedic divisions of *sambandha* (relationship), *abhidheya* (means), and *prayojana* (the ultimate goal), in a nutshell.
caturbhuja-rūpa—the four armed form.
cāturmāsya—the four months during the rainy season (August to November) in which the practice of certain pre-scribed austerities are very potent for spiritual development.
catur-varga—the four *puruṣārthas* (goals) of materialistic human society; *dharma* (religiosity), *artha* (economic development), *kāma* (sense gratifi-cation), and *mokṣa* (liberation).
cetaḥ—consciousness.
chala-dharma—cheating religion.
cid-ābhāsa—of the mind.
cid-aṁśa—cognizant parts (of the supreme whole, Śrī Kṛṣṇa).
cid-āśraya—the shelter of the *cit* (cognizance potency).
cid-jagat—the conscious creation of Goloka-Vṛndāvana where even the stones and creepers are in full spiritual consciousness.
cid-vilāsa—transcendental sports.
cin-maya—cognizant, transcendental.
cin-maya-ahaṅkāra—pure spiritual ego, 'I am Kṛṣṇa dāsa'.
cinmaya-kāla—spiritual time. As stated in Brahma-saṁhitā (5.56): *nimeśārddākhyo vrajati vā na hi yatrāpi samayaḥ*. "In the spiritual world of Goloka, not a single particle of time is wasted." There, there is total absorption in Rādhā-Kṛṣṇa-sevā. In this way, time, which means the interim between one event and another, does not exist.
cinmaya-nitya-rūpa—eternal conscious form.
cintāmaṇi—a transcendental stone that fulfils all desires; (*cintā*—desire; *maṇi*—gem); spiritual cognition or perception.
cit—consciousness; pure thought; spirit.
cit-jagat—the all-conscious spiritual world.
Citraratha—the chief among Gandharvas and a representation of Śrī Kṛṣṇa's opulence. (10.26)
cit-rati—affinity for conscious reality.
cit-śakti—the potency that relates to the cognizant aspect of the Supreme Lord. By this *śakti*, He knows Himself and causes others to know Him. Knowledge of the Absolute Reality is only possible with the help of this potency.
cit-sūrya—Śrī Śrī Rādhā-Muralī-Manohara: the transcendentally conscious Sun.
citta—the heart, thoughts mind and consciousness.
citta-śuddhi—purification of the heart.
citta-vṛtti—the tendency of the heart; disposition.
codanā—inspiration, the subtle basis of action. (18.18)

D

daitya—the demonic sons of Diti.
daivī-māyā-prakṛti—the divine material energy, divine because it *acts* under Śrī Bhagavān's direction (9.11); see *mahā-māyā*.
daivim prakrtim—that nature which is divine or spiritual.
daivī-sampat—divine assets or qualities.
damah—to control the external senses.
dambha—to pose as a religious person while being irreligious; hypocrisy.
Dāmodara-līlā—the celebrated childhood *līlā* or pastime of Śrī Dāmodara (Kṛṣṇa).
dāna—charity.
dānavas—demons; 61 sons of Dānu, a wife of the *prajāpati* Kaśyapa.
daṇḍavat-pranāma—offering *praṇāma* by falling like a rod to the ground. (see *praṇāma*)
darpa—pride in wealth and education.
darśana—to behold, to meet; used in reference to beholding either the Deity or advanced devotees; also a doctrine or philosophical system, as in V*edānta-darśana*.
Dasāśvamedha-ghaṭṭa—a bathing place in Prayāga (Allahabad) where in ten days, Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmī the science of *bhakti*.
dāsya—relationship in servitorship.
dāsya-bhāva—the mood of servitorship.
datta-karma—charitable acts.
dayā—compassion.
deha—the gross physical body.
dehī—the embodied soul.
deva-deva—God of gods.
Devakī-nandana—son of Devakī.
deva-mandira—a temple of the *devas*.
Devarṣī Nārada—a *ṛṣi* (sage) amongst the *devas*; lit.*nāra* (God); *dā* (giver); a great devotee of Śrī Kṛṣṇa who spreads His glories throughout the universe.
devas—Celestial deities; godly beings situated in the heavenly planets who are endowed with great piety. They have tremendous life-spans, and superior mental and physical prowess. They are entrusted with specific powers for the purpose of universal administration.
devatas—see *devas*
deva-yāna—voyage on the path of light. (8.26)
Deveśa—a name for Kṛṣṇa; Lord of the *devas*.
Deva-śreṣṭha—a name for Kṛṣṇa; meaning best of the *devatās*.
devatā—see *devas*.
devīs—demigoddesses.
dhāma—an abode of Śrī Bhagavān in which He appears and enacts *divya-līlā* (divine pastimes).
dhāma-svarūpa—the real form of the abode where the Lord's eternal pastimes takes place with associates throughout the eight divisions of the day (*aṣṭa-kalīya*).
dhana—wealth.

Dhanañjaya—the winner of wealth; a name awarded to Arjuna who accumulated great wealth while conquering the many kings of northern Bhārata (India) in preparation for the the *rājasūya-yajña* of Mahārāja Yudhiṣṭhira.
dhāraṇā—concentration of the mind, the sixth step in *aṣṭāṅga-yoga*.
dharma—from the verbal root *dhṛ* to sustain; lit. that which sustains; 1) the natural, characteristic function of a thing; that which cannot be separated from its nature; 2) religion in general. 3) the socio-religious duties prescribed in *śāstra* for different classes of persons in the *varṇāśrama* system; one's fixed occupation in relation to the highest ideals known to man. *Dharma* is aspired for by persons who not only desire enjoyment in this world, but who hanker for something more, like Svarga. For this prupose, it is necessary to follow the religious codes outlined in *śāstra*. By following the religious duties prescribed according to *varṇāśrama*, one can enjoy happiness in this life and attain Svarga. The performance of *dharmic* duties is foremost for such people, and therefore their *puruṣārtha* (goal of life) is known as *dharma*.There are many types of *dharma*. *Strī-dharma* (a woman's *dharma*) refers to the duties, behaviour etc. that sustain the proper nature of a woman. Similarly, *dharmas* such as *puruṣa-dharma*, *brāhmana-dharma*, *śūdra-dharma*; and *sannyāsa-dharma*, are described in *dharma-śāstras*. Ultimately, however, *dharma* means the natual attraction of the part for the whole, the *jīva* for Kṛṣṇa. All of these other *dharmas* are only related to this temporary body, therefore, in the midst of performing them, one must cultivate *ātma-dharma*, the soul's eternal occupation with Kṛṣṇa, so that one can come to the point, either now or tomorrow, of *sarva-dharmān parityajya*, giving up all secondary *dharmas* and taking full shelter of Śrī Śrī Rādhā-Kṛṣṇa.
dharmāmṛia—the nectarean *dharma* of immortality. (12.20)
dharma-śāstra—*śāstra* dealing with topics of *dharma*.
dharmātmā—a religious person.
dharma-vīra—righteous hero.
dharma-yuddha—a battle fought on the principles of *dharma*. The five Pāṇḍavas were directly instructed by Bhagavān Śrī Kṛṣṇa to fight, only so that the people of the world could be protected by a *dharmic* king.
dharmic—pertaining to *dharma*; one who is inclined to follow the principles of *dharma*.
dharmyam—promoting the interests of *dharma*.
Dhṛtarāṣṭra—lit. one who *dhṛta* (holds on to) *rāṣṭra* (the kingdom); son of Ambikā and Vyāsadeva; brother of Pāṇḍu and Vidura. Since Ambikā closed her eyes at the mere sight of Vyāsa, their child, Dhṛtarāṣṭra, was born blind. His one hundred sons, headed by Duryo-dhana, led the armies that opposed the Pāṇḍavas.
dhṛti—fortitude.
dhruvam—factual; fixed.
dhyāna—meditation; the seventh stage of *aṣṭāṅga-yoga*.
dhyāna-yogī—one practicing *aṣṭāṅga-yoga*, the eight-fold mystic *yoga*.
dīkṣā—receiving initiation from a spiritual master.In the *Bhakti-sandharbha* (*Anucceda* 283), Jiva Gosvāmī defines *dīkṣā*. Learned exponents of the Absolute Truth declare that the process by which the *guru* imparts *divya-jñāna* to the disciple and eradicates all sins is known as *dīkṣa*.
divya—divine.
divya-jñāna—transcendental knowledge of the Lord's form, and one's specific relationship with Him contained within a *mantra*. This means that at the time of initiation, the *guru* gives the disciple a *mantra* which, in course of time, reveals the particular form of the Lord who one worships and the *bhakta's* specific relationship with Him in the relationship of *dāsya*, *sakhya*, *vātsalya*, or *madhurya*; *divya-jñāna hṛde prokāśita*. 'Śrī Guru can awaken *divya-jñāna* in the heart of a submissive disciple.'
divyam cakṣuḥ—superhuman eyes or divine vision.
dravya-yajña—the sacrifice of giving material possessions in charity.
dṛḍha-niścaya—firm determination to attain *kevalā bhakti*.
Droṇācārya—a commander of the Kaurava army. Once, the sage Bharadvāja, glimpsing the form of the *apsarā* Ghṛtācī, involuntarily discharged semen. He placed that semen in a *droṇa* (pot). A male child took birth in the pot; hence the child was named Droṇa.
dṛṣta—seen.
Drupada—In the Mahābhārata War, Drupada was one of the commanders of the Pāṇḍava army and was killed by Droṇa. Dṛṣṭadyumna, Drupada's son avenged his death.
duḥkha—unhappiness.
durācārī—one of poor conduct.
dūradarśī—a visionary.
Durgā—lit. *dur*—difficult; *gā*—to get out; Thus the word *'durgā'* means a prison. The material world is like a prison for the *baddha-jīvas*; *Durgā* is Mother Nature, the goddess of material nature and consort of Mahādeva Śiva.
durmatiḥ—foolish.
Duryodhana—lit. *dur*—bad *yodhana*—fighter. King of the Kauravas; a partial incarnation of Kali.
dūrvā grass—a kind of grass used in the *soma-yajña*.
duṣkṛta—wrong-doer, criminal. (7.15)
dvandva—duality; a dual compound word. (10.33)
Dvāpara-yuga—the age preceding Kali-yuga. In Dvāpara-yuga people attained perfection by performing excellent worship of *śrī-arca-vigraha* (the Deity *avatāra* of the Lord).
dvi-bhuja—the two-armed form of Kṛṣṇa.
dvitīya-abhiniveśa—to forget Kṛṣṇa and to become absorbed, by *māyā's* influence, in thinking about becoming a *dvitīya* or second Kṛṣṇa. Since Kṛṣṇa is *a-dvitīya*, one without a second, Kṛṣṇa's prison warden, *māyā* or Durgā gives some chastisement for this offense. (refer to S.B.11.2.37)

E

ekādaśī—a fast from grains and beans (minimum) so that the *sādhaka* can totally immerse himself in activities of pure *bhakti*; observed on the eleventh day of the lunar fortnight; *bhakti-jananī* (the mother of *bhakti*). If one follows one's *vrata* (vow) devotionally on this day she,as our mother, will allow pure *bhakti* to take birth within one's heart.
ekāntikā—one-pointed, unflinching.
ekāntika-bhajana—one-pointed, uninterrupted worship of the Lord.
ekāntika bhakti—one-pointed *bhakti*.
ekāntika niṣṭhā—one-pointed faith.

G

gadā—a club.
Gandharvas—heavenly minstrels.
Gaṇeśa—the elephant-god; *viṣayīs* (materialists) worship him for material opulence and freedom from misfortune. His worship is one of the 64 principles of Deity worship. As the scribe of Vyāsadeva, he wrote down many of the Vedic literatures.
Gaṅgā—the river of divine water which falls from the *paravyoma* (the spiritual sky beyond this universe) and inundates the three worlds.
garbha—embryo; conception.
garbhādhāna-saṁskāra—a process for generating good offspring by ritualistically sanctifying the environment and the consciousness of the couple. This is described in *Hari-bhakti-Vilāsa*.
Gargācārya—the *guru* of Kṛṣṇa's father, Vasudeva. He performed Śrī Kṛṣṇa's

nāma-saṁskāra (name-giving ceremony) in Gokula, and wrote a famous literature of *kṛṣṇa-kathā* named *Garga-saṁhitā.*
Gauḍīya-Sampradāya—the school of Vaiṣṇavism following in the line of Śrī Caitanya Mahāprabhu, headed by Śrīla Rūpa, Śrīla Raghunātha and other Gosvāmīs.
gauṇa—secondary.
Gautama—the author of *nyāya-darśana* (the philosophy of logic) which is one of the six systems of philosophy (*ṣaḍ-darśana).*
gāyatrī—lit. *trī* (that which gives deliverance); *gāya* (through singing). She is mother of the *Vedas*. *Brahma-saṁhitā* states that Brahmājī first heard the flute-song of Kṛṣṇa through his eight ears as the syllable *oṁ*, then when he chanted it himself, it became *gāyatrī.* Thus being fully enlightened, he became initiated as a *brāhmaṇa.*
Gītā—song.
Gītopaniṣad—the *Bhagavad-gītā*. In his *Gītā-bhāṣya* (commentary) Śrī Śaṅkar-ācārya states, "The *Upaniṣads* are a herd of cows. Their milker is the cowherd's son Gopāla-Kṛṣṇa. Pārtha is a calf; the intelligent man is the drinker and *Śrī Gītā* is the very nectarean milk." Hence, the *Gītā* is the essence of all *Upaniṣads.*
gopāla-tāpanī śruti—The *Gopāla-tāpanī Upaniṣad* is unique amongst the *Upaniṣads* in that it sweetly delineates the truths of Śrī Śrī Rādhā-Kṛṣṇa's loving affairs in the company of Their *sakhis*. Vaiṣṇavas have extracted many *ślokas* from this *Upaniṣad* and chant them during their worship of *śrī-vigraha* etc.
gopa-veśa—cowherd dress.
go-rakṣaka—rearing and tending cows.
gotra—seminal line traced from the *prajāpatis* and forefathers.
grasiṣnu—the Lord who swallows all beings at the time of annihilation.
gṛha—derived from the verbal root *grah*: to grab, grasp etc.; a household.
gṛha-stha—one situated in a house; a householder.
guḍa—raw unrefined sugar in a solid form; pronounced *gaur*; the word *Gauḍīya* is a derivative of this word because its teachings and the process of *nāma-saṅkīrtana,* given by Śrī Caitanya Mahāprabhu, is uniquely sweet and relishable like *guḍa.*
Guḍakeśa—*Guḍaka* means sleep or ignorance and *īśa* means master; a name for Arjuna meaning conqueror of ignorance.
guṇa—lit. a rope; binding force; three qualities of material nature which bind the *jīvātmā* as ropes do, due to accepting different mentalities and corresponding activities. These ropes are named *sattva* (goodness), *rajas* (passion) and *tamas* (darkness). All activities related to material nature are carried out by the agency of these three *guṇas.* (Ch's 14, 17 and 18)
guṇa-avatāras—the three primary presiding deities of the *tri-guṇas* (the three binding forces), Brahmā, Viṣṇu and Śiva. They are known as *tri-mūrti.*
guṇa-bhoktṛ—the ruler of the three qualities of nature. (9.10)
Guṇādhīśa—controller of the three *guṇas*; Paramātmā.
guṇa-maya—composed of qualities.
guṇa-saṅga—association with *guṇas.*
guṇātīta—transcendental to the *guṇas.*
guṇātītā bhakti—*bhakti* which is *atīta* (transcendental) to the material qual-ities.
guṇībhūtā bhakti—*bhakti* which is predominated by the *guṇas.*
guru—*guru* means heavy (with *divya-jñāna*) By steadiness the *guru* anchors the disciple's restless mind from *māyā's* turbulent waters; or, *gu* means ignorance and *ru* means dispeller; thus one who is *guru* will dispell all ignorance (*Skanda-Purāṇa*, *guru-gītā*).
guru-dakṣiṇa—wealth or gifts offered to the *guru* by the disciple.
guru-paramparā—the system of transmission of divine knowledge from Śrī Guru to disciple.
guru-śreṣṭha—the best of *gurus*. Arjuna addressed Kṛṣṇa saying: "You are greater than any superior person in this world.

H

haṁsa—swan; often compared to the mind of the *bhaktas* as they enter into meditation on Śrī Rādhā-Śyāmasundara's lotus feet. (refer to *Mukunda-mālā-stotram* by Kulaśekara Mahārāja).
Hari-bhakti-vilāsa—a book that describes many aspects of Vaiṣṇava life beginning with *guru* and *śiṣya*, *mantra-upāsana* etc. It was written by Śrīla Sanātana Gosvāmī and Śrīla Gopāla-Bhaṭṭa Gosvāmī under the direct instruction of Śrī Caitanya Mahāprabhu; composed of 20 *vilāsas.*
hari-candana—sandalwood paste first offered to Śrī Hari.
Hari-Nāma—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare; these sixeen syllables destroy all the bad qualities of the age of Kali (*Kali-santaraṇa Upaniṣad*).
hatha-yoga—a *yoga* process practiced by adopting different bodily postures in order render the body supple so that a person may perform prolonged meditation; the *āsana* (third portion) of the process of *aṣṭāṅga-yoga.*
Hayaśīrṣa-Pañcarātra—an important scripture in which information on the various forms of Viṣṇu are given and which confirms the superiority of worship of the Lord's personal form.
hetuka-gana—seers who investigate the cause and effect of the universe.
hlādinī—the bliss potency; the *svarūpa-śakti* which is dominated by *hlādinī* is personified as Śrīmati Rādhārāṇī; *Hlādinī* is the *śakti* which arouses *ānanda* (bliss) in the heart of *Śrī Śyāma.* Although Kṛṣṇa Himself is the reservoir of all pleasure, through His *hlādini* potency, He relishes transcendental bliss, and as Śrī Caitanya Mahāprabhu in the mood of Śrī Rādhā, He entices others to also taste *ānanda.*
hiṁsa—violence.
hṛdya-granthi—the knot in the heart consisting of fruitive desires.
Hṛṣīkeśa—lit. *īśa*—Lord; *hṛṣīka*—of the senses; a name for Kṛṣṇa meaning one who turns His devotees' senses towards Himself and those of the non-devotees away.
Hūṇa—barbaric people people from East Germany and part of Russia; the Huns.

I

icchā śakti—the desire potency of the Lord.
ihaika-sthaṁ jagat—where the entire universe is manifest in a single place.
Indra—the king of heaven.
indriya—the senses.
Īśa—sometimes refers toViṣṇu; at other times to Rudra.
iṣṭaniṣṭopapattiṣu—to remain equi-poised upon attaining material objects that are favourable or unfavourable.
iṣṭa-yajña—a *yajña* to please one's *iṣṭa-deva.*
iṣṭha-deva—one's worshipful deity; the particular form of the Lord toward whom one is attracted and who is the object of one's love and service.
Īśvara—the best and supreme controller, Bhagavān.
īśvara-tattva—the science of under-standing the transcendental position of the Supreme Controller.
itīhāsa-samuccaya—the aggregate of Vedic historical documents.

J

jabalī—the name of an *Upaniṣad* wherein the history of Satya-kāma is described.
jaḍa—inert; dull.
jaḍa-jagat—the inert material world.
jaḍa-mukti—liberation from bondage to dead matter or from inert consciousness (see *brahma-nirvāṇa*).

jaḍa-prakṛti—the material nature which is composed of inert energy.
jaḍa-vādī—one who adheres to the view (*vādī*) that there is nothing but matter (*jaḍa*); an atheistic scientist.
jaḍīya-kāla—cosmic time; mundane time.
jagad-guru—universal *guru.* The actual *guru* of the universe is of course Śrī Bhagavān. He is all-pervasive and is the only person really qualified to give spiritual guidance to everyone in the cosmic manifestation; However if one of the *jīvas* submits his will to the *jagad-guru* then he should also be known as *jagad-guru* since he has taken the Lord within his heart. He bcomes empowered by Śrī Bhagavān to represent Him to everyone, everywhere.
jagat-pati—the master of the universe.
jaghanya—abominable tendencies.
jainism—a religious movement begun many hundreds of years ago by King Arhat. The followers of Jainism idealistically try to emulate Mahārāja Ṛṣabhadeva by practicing non-violence, and by not using vehicles. Ṛṣabha was an *avatāra* of Śrī Kṛṣṇa. whose history is described in the Fifth Canto of *Śrīmad-Bhāgavatam.* Lord Ṛṣabha followed the path of an *avadhūta,* one who has transcended duality, and he wandered naked oblivious to externals. He was very exalted but Jains are unable to actually follow his example because one cannot artificially become advanced in this way.
jalpa—logical argument that utilises continuous fault finding of the opponent's statements to establish one's own opinion as superior.
Jamadagni—a *brāhmaṇa* who possessed a *kāmadhenu* (wish-fulfilling cow). He was slain by a group of *kṣatrīyas* for the sake of the cow and his son Paraśurāma took revenge by slaying the *kṣatrīya* population of the world.
Jāmadagnya—Paraśurāma, the son of Jamadagni.
Janārdana—a name of Bhagavān meaning one who thrills the hearts of mankind.
jana-śruti—lit. that which is heard by the people; rumor, news.
janma—birth.
japa-yajña—chanting of the holy name. The word *japa* comes from the verbal root *jap* which means to utter or whisper repeatedly (espcially prayers or incantations). In the *Śabda-kalpadruma, japa* as been defined as the utterance of *mantras* either within the heart of verbally.
jijñāsu—one who approaches Bhagavān in a mood of inquisitiveness. (7.16)
jitātmā—one whose mind is *jita* (conquered or under control). (18.49)
jitendriyaḥ—controlled senses; a type of *yoga yukta jñānī* (5.7)
jīva—the soul, is eternally the servant of Kṛṣṇa but is bound by *ahaṅkāra* to think that he himself is the master. Each *jīva* in every species of life is a distinct individual with a distinct mood.
jīva-prakṛtī—the source of the conscious entities; the marginal potency (*taṭastha-śakti*).
jīva-śakti—(see *taṭastha-śakti*).
jīva-tattva—categorical knowledge of the *jīva*, his nature and position. The *jīvas* are infinitesimal potential parts of Bhagavān and therefore, like sparks of a fire, they require the protection of the Lord at all times. As embers of a fire have no independent glowing power so the *jīvas* are lifeless without surrender to the Supreme Lord.
jīvātmā—the spirit soul; (see *jīva*).
jñāna—(1) knowledge; that which helps us to know something. (18.18) (2) knowledge which leads to impersonal liberation; this concerns the *ātmā's* distinction from matter and its identity with *brahma.* (3) transcendental knowledge of one's relationship with Kṛṣṇa.
jñāna-cakṣusa—the eyes of transcendental knowledge.
jñāna-dīpa—the lamp of transcendental knowledge.
jñāna-gamya—the Lord who is accessible through true knowledge.
jñāna-mārga—the path of *jñāna.*
jñānamaya—one of the five *puruṣa*s (stages of a *jīvas* development); one who perceives everything he encounters in terms of knowledge, ātmā-tattva. (13.5)
jñāna-maya-yajña—the renunciation of material possessions which is per-formed in knowledge of Bhagavān.
jñāna-miśrā bhakti—*bhakti* mixed with *jñāna, bhakti* predominating.
jñāna-niṣṭhā—steadiness in knowledge.
jñāna-pradhānī-bhūtā bhakti—mixed *bhakti,* where *bhakti* predominates over *jñāna.*
jñāna-sādhana—the practice to obtain *jñāna*.
jñāna-sannyāsa—renunciation out of knowledge; renunciants who study Śārīraka-bhāṣya, the commentary of Śaṅkarācārya.
jñāna-svarūpa—absolute knowledge understood properly through *paramparā.*
jñāna-yajña—sacrifice in the form of deliberation on *cit-tattva,* the spiritual nature.
jñāna-yoga—the path of spiritual realization through a philosophical search for truth.
jñānī—one in search of knowledge, impersonal or transcendental. (7.16)
jñānendriyas—the knowledge acquiring senses: the eyes, ears, nose, tongue and skin. (3.34)
jñātā—the knower. (13.18); one who knows the truth about the *jīvātmā.* (18.18)
jñātā-svarūpa—factually understanding the knower.
jñeya—the object of knowledge.
jñeya-svarūpa—the object of those who desire liberation, the *brahma-jyoti.* (13.18)
jyotiḥ—effulgence.

K

Ka—Brahmā.
kaivalya—oneness, or *mukti. Mukti* and *bhukti* (sense gratification) are described by Śrīla Rūpa Gosvāmī to be like two witches haunting the hearts of the *jīvas*, Śrīla Prabodhānanda Sarasvatī-pāda says that one who has received the merciful side-long glance of Śrī Gaura will consider the mere thought of *kaivalya* to be like hell because in it, there is no opportunity to serve Kṛṣṇa.
kāla—time.
kāla-rūpa—Kṛṣṇa's form of controlling time.
kali-yuga—the present age of quarrel and hypocrisy which began 3102 B.C. the day on which Lord Śrī Kṛṣṇa departed from this earth for His abode. It lasts for 432,000 years. Approx-imately five thousand of those years have now passed. (refer to SB. 12 Ch. 2)
kalpa—one day in the life of Lord Brahmā; it is equivalent to one thousand *divya-yugas* . Each *divya-yuga* is one cycle of the Satya, Dvāpara, Tretā, and Kali-yugas, altogether 4,320,000,000 years. (8.17).
kāma—the first and lowest of the four *puruṣārthas* (goals of human society). Those who have no desire other than the satistaction of the gross seneses aspire for such pleasure. Those in whom the animal propensity is unrestricted have no objective other than gross sensual enjoyment, their *puruṣārtha* is known as *kāma.* 2) material lust, the desire to please one's own senses. This is in direct opposition to *prema* which is the desire to please the senses of Śrī Kṛṣṇa. 3) In the case of material *kāma* that desire is directd toward oneself but in the case of the *gopīs, kāma* is directed toward Kṛṣṇa. Their desire to pease Kṛṣṇa is so intense that it is not bound by any restrictions. For Kṛṣṇa's pleasure they are willing to transgress the boundaries of family, society and reputation. Therefore, this unrestricted desire, which is fully of the nature of *prema*, is appropriately referred to as *kāma*.

kāma-dhenu—a cow who can fulfill all desires.
kamalāsana-stham—Lord Brahmā who is situated on the Sumeru mountain, which is like the whorl of the lotus of the Earth.
kāmya-karma—fruitive activities. (2.47)
Kandarpa—Cupid; the indirect cause of the birth of living beings; Śrī Kṛṣṇa's representative as a progenitor. (10.28)
karaṇa—cause; refers to the senses as a source of happiness and misery. (13.21)
Karaṇodakaśayī Viṣṇu—the plenary portion of Śrī Kṛṣṇa, who, while reclining in a corner of the *paravyoma* (the spiritual sky), creates through His breathing the cosmic manifestation composed of uncountable *brahmāṇḍas* (universes).
karma—a term for work, or activity in general; pious activities of the four *varṇas* perform *karma* through Vedic guidance which lead to material gain in this world or to the heavenly planets after death.
karma-bandhana—the bondage of the *jīva* in the cycle of *karma*.
karma-codanā—the impetus to perform action. (18.18)
karma-kāṇḍa—a division of the V*edas* which involves the performance of ceremonial acts and sacrificial rites directed towards material benefits or liberation; *kevala viṣer bhaṇḍa* Narottama dāsa Ṭhākura categorizes *karma-kāṇḍa* and *jñāna-kāṇḍa* simply as pots of poison. (9.20-21)
karma-mīmāṁsā—one of the *ṣaḍ-darśanas* (six-philosophies). It was propounded by Jaiminī Ṛṣī. This philosophy states that if a person performs work according to his nature, then Bhagavān is bound to provide him with all of his necessities.
karma-miśrā bhakti—*bhakti* mixed with *karma, bhakti* predominating.
karma-phala—the fruits of one's activities; reactions to work either good or bad.
karma-phala-tyāga—the renunciation of the results of work for the satisfaction of Bhagavān.
karma-pradhānī-bhūtā bhakti—*bhakti* mixed with *karma*, wherein *bhakti* predominates over *karma*.
karmārambha—the beginning of extensive endeavours (like the building of a mansion).
karma-saṅgī—one who is attached to performing fruitive action.
karma-saṅgraha—the basis of *karma*. (18.18)
karma-sannyāsa—the renunciation of fruitive work. (Ch 5)
karma-vāsana—desires for the results of *karma*.
karma-yajña—sacrifice for fruitive gain.
karma-yoga—the path of spiritual realization in which the fruit of one's work is offered to Bhagavān.
karmendriyas—the five working senses: arms, legs, speech, genitals and anus. (3.34)
karmī—one who performs *karma* in accordance with the Vedic injunctions.
karttā—the doer or direct agent.
karttā-svarūpa—the peformer of *karma* when discussed in terms of his specific significance.
karttṛtva—the working agent; refers to the presiding deities of the senses. (13.21)
kārya—duty.
Kauravas—the desendants of King Kuru who fought together at Kuru-kṣetra. They are differentiated from the Pāṇḍavas by this title, but originally all of them are Kauravas.
kavi—poet.
kāzī—Muslim ruler.
Kena Upaniṣad—the Why? *Upaniṣad*; an *upaniṣad* filled with questions relevant to the ultimate purpose of human life.
Keśi-ṣūdana—Kṛṣṇa, the killer of the demon Keśī.
kevala—exclusive.
kevalā bhakti—exclusive *bhakti.* Until *bhakti* becomes *kevalā,* exclusive, it is understood that one has some attachment other than to Śrī Śrī Rādhā-Muralī-Manohara's lotus feet.To that extent one will be deprived of a nectarean life filled with *rasa* which is experienced by the Vraja-vāsīs headed by Nanda Mahārāja. For this reason, much stress is placed on this topic. It is also known as *ananyā, akiñcanā, viśuddhā,* and *nirguṇā bhakti.*
Khasa—Mongolians, Chinese and other races north of India.
kinnaras—a kind of minor *devatā* who plays musical instruments and sings with the Gandharvas.
Kirața—Indian aboriginal tribe.
kīrtana—congregational singing of Śrī Kṛṣṇa's names accompanied by *mṛdaṅgas* and *karatālas* as performed by Śrī Caitanya Mahāprabhu. It also refers to all processes for describing Śrī Bhagavān through His names as well as His forms, His qualities, His associates and His pastimes. *Kīrtana* is one of the nine most important *aṅgas* (limbs) of *bhakti*.
kīrti—fame.
kiśora—a fresh youth, 11-15 years old.
kleśa-ghnī—lit. destroyer of misery; one of the six symptoms of *bhakti* which completely destroys misery. (see B.R.S. 1.1.17)
kriyā—activity.
krodha—anger.
kṛpā—mercy.
kṛpaṇa—lit. *kṛpa*—mercy ; *na*—less; a miser; one who is attached to the fruits of his activities and hides from even the thought of Śrī Bhagavān. (2.49)
Kṛṣṇacandra—Śrī Kṛṣṇa who has twenty-four and a half (*candras*) moons on His *sac-cid-ānanda* body.
kṛṣṇa-gati—the dark path amongst the celestial firmament by which one returns to the material world. (8.26)
kṛṣṇa-pakṣa—the dark fortnight of the moon; one of the times of leaving the body whereby a *yogī* returns to this material world. (8.26)
kṛṣṇa-prema—pure love for Kṛṣṇa (see *prema*).
Kṛṣṇa-sevā-vāsana-bīja—the seed of the desire to render *ananya-sevā* to Śrī Rādhikā-Ramaṇa planted in the heart by Śrī Guru.
Kṛṣṇa-tattva—categorical knowledge from *śāstra* about the unique position, qualities etc., of Śrī Kṛṣṇa.
Kṛṣṇa-vennā—a river in South India.
kṛtsna-vit—a person of complete knowledge.
kṣamā—forgiveness; tolerance.
kṣara—perishable.
kṣatriya—lit. *kṣi*—destruction; *tṛ*—deliverance; one of the four *varṇas* in the *varṇāśrama* system; an administrator or warrior.
kṣetra—the field of the body. (13.1...)
kṣetra-jña—the knower of the field; the partial *kṣetra-jña* is the *jīva*; the complete *kṣetra-jña* is Paramātmā. (13.1...)
Kṣīrodakśāyī-puruṣa—the Viṣṇu expansion of Śrī Kṛṣṇa who lies within an ocean of *kṣīra* (milk); His expansion known as Paramātmā enters within every atom and the heart of all beings as a witness, giving remembrance, knowledge and forgetfulness. (15.15)
ku-karma—sinful activity.
kumbhaka—holding of the breath.
kumbhī-pāka-naraka—a hellish planet where persons who cooked innocent creatures for the enjoyment of the tongue are themselves cooked in boiling oil.
kuñja—a grove or forest bower for the pleasure-pastimes of Śrī Śrī Rādhā-Raseśvara; a natural shady retreat with sides and a roof formed mainly by trees and climbing plants.
Kurukṣetra—the field of the Kurus, an ancient *dharma-kṣetra* (holy place) where Paraśurāma performed penances of atonement. It is still visited to this day (especially on days when there is an eclipse) for shelter from inauspicious effects.
Kuru-pravīra—O great hero among the Kurus; an address to Arjuna.
kuśala—auspicious, pleasant.

kūṭa-stha—firmly situated in one's own *svarūpa*; free from of sensual agitation. (6.8) (13.21)
Kuvera—the treasurer of the *devatās*, god of wealth; a friend of Rudra-deva.

L

lābha pūjā pratiṣṭha—profit, adoration, and distinction; three subtle manifestations of *kāma* (sex desire or lust).
laukika—mundane, of the *loka* (people); antonym—*alaukika* (transcendental).
laukikī śraddhā—mundane faith.
līlā—divine sportive pastimes. The Lord's activities, whether in the matter of the creation of the material world or in the matter of transcendental exchanges of love with His devotees, are all *līlā* and are never under the influence of lust. All of His pastimes are manifestations of His self-willed potencies and are therefore known as *līlā,* divine sport or play. These pastimes which exhibit the different *rasas* (relishable mellows) displayed by the Lord in *dāsya rasa*; *sakhya-rasa*, *vātsalya-rasa* and *mādhurya-rasa*, are regularly heard, described, and meditated upon by devotees as an important part of their practice of *sādhana-bhakti*.
līlā-avatāra—Kṛṣṇa's pastime manifestations eg. Nṛsiṁha, Varāha, Kūrma etc.
līlā-kathā—topics or narrations of Śrī Kṛṣṇa's and Śrī Gaurāṅga's nectarean *rāgātmika rasa* laden *līlā.*
līlā-prabhava—the secret reality of the Lord's appearance in the material world.
līlā-puruṣottama—Śrī Kṛṣṇa, The Supreme Person whose *līlā-mādhurī* (pastime-sweetness) is unsurpassed by any of His other *avatāras.*
līlā-puṣṭi—various pleasing articles or activities which nourish Śrī Śrī Rādhā-Kṛṣṇa's *līlā* or nourish the *bhakta's* attachment to the hearing of that *līlā.*
līlā-sakhā—friend to Kṛṣṇa in His pastimes.
līlā-vilāsa—the delightful play of Śrī Rādhā and Śrī Hari's pastimes.
liṅga-śarīra—the subtle body consisting of mind, intelligence and ego.
lobhā—hankering or greed.
lobhā-mayī bhakti—*bhakti* performed spontaneously out of *lobhā,* without considering the regulative principles.
lubdha—one infatuated with sense pleasure.

M

mad-bhakta—this *śloka* (9.34) refers to a *jñānī* who is endowed with *bhakti*. *Karmīs, jñānīs, yogīs, tapasvīs* and *nirviṣeśa-mayāvādīs* cannot understand the real essence of *Bhagavad-gītā*. Only *bhagavad-bhaktas* can understand it.
mādhurī—the nectar of Kṛṣṇa's sweetness. There are four *mādhurīs* which belong to no one but Śrī Kṛṣṇa. They are: *veṇu-mādhurī* (the sweetness of Kṛṣṇa's flute), *rūpa-mādhurī*, (the sweetness of His beauty), *līlā-mādhurī* (the sweetness of His pastimes) and *prema-mādhurī* (the sweetness of Kṛṣṇa's devotees).
mādhurya—sweetness or beauty. In regard to *bhakti* this refers to devotion which is inspired by attraction to the Lord's sweet and intimate feature as a beautiful young cowherd boy. This type of devotion allows for the greatest exchange of love between Kṛṣṇa and His devotees.
Mādhurya-kaḍambinī—"The Cloud-bank of Sweetness" written by Śrī Viśvanātha Cakravartī Ṭhākura. It describes in eight *vṛṣṭis* (showers) the progressive steps of *bhakti* beginning with *śraddhā* and culminating in *prema.*
mādhurya-mayī prema-bhakti—the process of worship in the moods of Vraja (*vraja-bhāva*), in which the *vraja-vāsīs* see the Supreme Svayaṁ Bhagavān as Vrajendra-nandana Śyāmasundara.
mādhurya-parāvara—the climax or vessel of sweetness.
mādhurya-smita-hāsya—sweet laughing smile.

Madhusūdana Sarasvatī—1540-1632; formerly a follower of *advaita-vāda*, but attracted by the Gauḍīya Vaiṣṇava *dharma* he entered the path of *bhakti*. He wrote a commentary on *Bhagavad-gītā* entitled *Gītā-gūḍhārtha-dīpikā.*
mahā-bāho—O mighty armed one.
mahā-bhāgavata—a topmost devotee; *uttama-bhāgavata.*
mahā-bhakta—an exalted *bhakta.*
Mahābhārata—by far the world's longest epic poem. It describes the ancient history of the world leading up to the battle of Kurukṣetra. It was written by Śrila Kṛṣṇa Dvaipāyana Vyāsadeva for the benefit of the people of this age of Kali who have no interest in philosophy. He has strategetically placed a beautiful jewel of philosophy in the form of *Śrīmad-Bhagavad-gītā* in the midst of this epic.
mahābhūta—the five great gross elements: earth, water, fire, air and ether.
mahad brahma—the great *brahma*; refers to material nature. (14.3)
mahā-jana—a spiritual authority. One who truly understands religious principles. The twelve principal *mahājanas* are identified in the *Śrīmad-Bhāgavatam* (6.3.20) as Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila, Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma Pītāmaha, Balī Mahārāja, Śukadeva Gosvāmī, and Yamarāja.
mahā-kāla—the all annihilating time of the giant *virāṭ-rūpa*; inexhaustible time.
mahā-kāruṇika—greatly compassionate.
mahā-madhura-mūrti—the most sweet form of Śrī Vrajendra-nandana.
mahā-mādhurya—pinnacle of sweetness.
mahā-maheśvara—Kṛṣṇa, the supreme controller of all controllers.
mahā-māyā—(See *māyā śakti*).
mahā-muni—great sage.
mahāpuruṣa—one who is expert in the imports of the *śāstra*, has realized *para-brahma* and who is detached from the material world.
mahā-pralaya—the dissolution and devastation of the universe which takes place at the end of Brahmā's life.
mahārathī—a warrior who can face 10,000 opponents at one time.
maharṣi—a great sage.
mahā-tattva—the aggregate of the five gross and three subtle material energies is called *pradhāna*. When it is activated by the glance of Mahā-Viṣṇu it becomes known as Mahā-tattva.
mahātmā—magnanimous or a great soul; a title of respect offered to those elevated in spiritual consciousness.
mahā-vākya—the great phrase *oṁ* which is found throughout Vedic literature.
mahā-vīra—O great hero.
mahā-viṣṇu—a name of Karaṇodakaśayī Viṣṇu.
Maheśvara—the Supreme Controller, sometimes Śambhu Śiva, and some-times Bhagavān Śrī Kṛṣṇa.
mama yoniḥ—Parameśvara's place of impregnation; the material nature.
māṁsa—a word meaning meat which is still current in Hindī; lit. *mām* (me) *sa* (he); my life for his life and his life for mine; 'that which I am now eating, will also eat me in the next life'.
manana—meditation on Kṛṣṇa. (12.12)
mana-nayana—the eyes of the mind.
mānasi sevā—service rendered within the mind. *Sevā-dhyāna* is also service to the Deity contemplated within the mind.
mānitva—the desire for honour and prestige. (13.8-12)
manohara—mind-enchanting. Kṛṣṇa's *nāma*, *rūpa*, *guṇa* and *līlā* are all *manohara*.
mano-vṛtti—attitude or function of the mind.
mantra—lit. *man* (mind) *tra* (delivering). A verse composed of names of Bhagavān addressing one's *iṣṭa-deva*, (worshipable Deity).
manus—the Prajāpatis (universal pro-

genitors) who are delegated by Śrī Bhagavān to generate human population. From *manu*, the word *mānava* (man) is derived. In one day of Brahmā there are fourteen *manus*; the present *manu* is Vaivasavata Manu.
manuṣya-loka—middle planetary systems.
manvantara—the reign of one *manu* (progenitor of mankind) which is one fourteenth of a *kalpa* (day of Brahmā).
Mārga-śīrṣa—November-December; the best of months because grains are collected from the field at that time.
Marīci—the controlling deity of all the winds in the universe.
markaṭa-vairāgya—pretentious, unsteady renunciation like that of a monkey. (2.64)
marud-deva—the forty-nine wind-gods.
marut—windgod.
maryādā—lit. *maryā* (standard) *dā* (giver); setting the proper standard of conduct for humanity.
māryadā-puruṣottama—Śrī Rāmacandra, who established ideal conduct for humanity by His exemplary obed-ience to His father's will, by His *eka- patnī-vrata* (vow to accept only one wife), His rigid adherence to His vow to save Sītā-devī and His selfless renunciation of Her, all for the sake of leading people on the path of *dharma*.
māyayāpahṛta-jñāna—one whose knowledge has been stolen by illusion (7.15)
māsa-pakṣa—the phases of the moon.
mat-parama—those who consider only Kṛṣṇa to be the goal of life and who have totally dedicated their all-in-all to Him.
mātrā—sense objects perceived by the senses.
Maudgalya-gotra—the lineage descending from the sage Mudgala.
maunī—one who takes a vow of silence.
māyā—lit.*mā* (not) *yā* (this); that which is not; an illusion; (see *māyā-śakti*).
māyā-mānuṣya-vigraha—the form of Bhagavān which appears as an ordinary cowherd boy by the influence of *yoga-māyā*.
māyāmaya—constituted of *māyā*.
māyā-śakti—the external energy of the Lord. This potency influences the living entities to accept the false egoism of being independent enjoyers of this material world. There are three functions of *māyā*: *pradhāna*, which creates the illusory designations of the *jīva, avidyā,* which superimposes these designations on to the *jīva*, and *vidyā,* which removes these superimpositions. (see 5.16)
māyāvāda—the doctrine of illusion; a theory advocated by the impersonalist followers of Śaṅkarācārya which holds that the Lord's form, this material world and the individual existence of the living entities are *māyā* or false. This philosophy accepts the authority of Vedic texts, but interprets them is such a way as to advance an impersonal conception of the Absolute and deny the personal feature of Godhead. It is known as covered Buddhism since Buddhism is overtly atheistic.
māyāvādism—to follow *māyāvāda* philosophy.
māyayā apahṛta-jñāna—one whose knowledge is covered by *māyā's* influence; that intelligence which is under the influence of *māyā* thereby considering that only Lord Nārāyaṇa in Vaikuṇṭha is worshipable and not Śrī Kṛṣṇa.
mayi—in Me (the Supreme Lord, Śyāmasundara).
medhā—intelligence.
miśrī—rock sugar; used in India to help in the cure for jaundice.
mleccha—people who are unable to properly utter the Vedic *mantras*; barbarians.
moha—absorption in illusory objects.
mohana—that which creates delusion.
mokṣa—liberation from material bondage This is the fourth *puruṣārtha*, or goal of human attainment. The three types of *puruṣārthas* described thus far (*artha, kāma* and *dharma*), relate only to the happiness of the body and senses. But all these types of happiness are mixed with distress. Even in Svarga there is fear of demons and in Brahmā-loka there is fear of the cosmic annihilation. Furthermore, all such *puruṣārthas* cannot be the goal of human attainment because all living entities ultimately desire that happiness which is eternal an uninterrupted by any trace of misery. Such happiness is not to be found in thees three objectives. The fourth *puruṣārtha*,which follows *dharma,* is for those who aspire for *mokṣa* and do not hanker for the other three goals. Such people are indeed few in number. Such persons seek a form of happiness which is not temporary and which abounds in misery like the happiness resulting from *dhama, artha*, and *kāmā.* They consider such happiness as merely bodily happiness and since the body is temporary, such happpiness is also temporary. As long as one is connected to the temporary body, one will not be able to attain eternal happpiness. The question arises as to how the relationship with the body can be severed. The *jīva's* relationship with the temporary body is only due to the bondage of *māyā*. If the bonds of *māyā* can be cut, the *jīva's* relationship with the temporary body will cease and one will be able to find eternal happiness. One who thinks in this way endeavours to remove this bondage, and destruction of it is known as *mukti* or *mokṣa*. Because this is the sole objective of those following this *puruṣārtha*, it is known as *mokṣa*.(see *mukti*).
mokṣa-laghutā-kariṇī—one of the six principal qualities of *bhakti.* Its happ-iness causes the happiness of *mokṣa* to appear insignificant in comparison.
mokṣa-tyāga—renunciation with the purpose of attaining *moksa*.
Mudgala Ṛṣi—a sage who used to perform *yajña* on Pūrṇimā and Amāvasyā. Once Durvāsā Muni visited him. Pleased by his service attitude, Durvāsā blessed him that he could go to the heavenly planets in his present body. When the *deva-dūtas* came in a celestial airplane to bring him there, he refused to go with them and instead he preached to them about temporary nature of the heavenly planets.
mūḍha—lit. one who is bewildered; fruitive workers, who are bereft of *hari-kathā* and hence no better than animals. (7.15)
mūḍha-graheṇa—to take foolishly.
mukha-cakra—moonlike face.
mukhya—primary.
mukta-jīva—a liberated *jīva* eternally situated in a loving relationship with Śrī Bhagavān.
mukti—complete emancipation from the bondage of the material energy as expressed by false conceptions of I and mine. There are five types of *mukti*: *sārūpya*—obtaining the same form as the Lord; *sāmīpya*—living in close proximity to the Lord; *sālokya*—living on the same planet with the Lord; *sārṣṭi*—having the same opulence as the Lord; and *sāyujya*—becoming one with the Lord by merging with His body or the *brahmajyoti*.
mukulita—budding.
mukulita-cetana—budding consciousness; refers to the condition of the *baddha-jīva.*
mumukṣu—one desiring *mukti.*
muni—one who endeavours to approach the Absolute Truth by dint of intellectual prowess.

N

na-aśabdam—not incapable of being known through words; knowable by words.
nāgas—divine serpents.
naimittika—occasional, causal, incidental.
naimittika-karma—occasional religious duties induced by specific circumstances, such as the worship of the forefathers and *devas* in the *śrāddha*

ceremony. A person enters into the realm of *ananyā bhakti* to Śrī Kṛṣṇa only when one completely abandons these activities.
naiṣkarmya—freedom from *karma* and its reactions; action performed in Kṛṣṇa consciousness for which one suffers no reaction.
naiṣkṛtika—one who insults others.
naiṣṭhika-brahmacārī—one fixed in the vows of *brahmacārya* throughout one's entire life.
nāma—Śrī Nāma, the holy name of Kṛṣṇa, is Śrī Kṛṣṇa Himself. *Nāma* is invested with all potencies, *avatāras*, qualities, paraphernalia, entourage, *līlā, dhāma* and so forth and chanted by the *bhaktas* as part of their practice of *sādhana-bhakti*.
Nāmābhasa—a semblence of the holy name. The stage of chanting in which one is becoming cleared of sins and offenses but has not yet attained pure chanting.
namaḥ—lit. *na* (not) *ma* (me); i.e., *namaḥ* means to abandon *ahaṅkāra,* false ego.
nāmāparādha—offensive chanting of Śrī Nāma; chanting of the holy name which is not accompanied by the attempt to give up sinful and offensive behaviour in one's life..
nāma-saṅkīrtana—the congregational chanting of *śrī-hari-nāma* as demonstrated by Śrī Kṛṣṇa Caitanya Mahāprabhu and the other members of the Pañca-tattva; the *dharma* for Kali-yuga. Whatever benefit was achieved in Satya-yuga through *aṣṭāṅga-yoga,* by Tretā- yuga through *agni-hotra yajña*, in Dvāpara-yuga through *śrī-vigraha upāsana* (worship of the Deity) is in this age achievable through *śrī-nāma-saṁkīrtana.* The *devatās* praise the age of Kali because such a sublime process of self-realization is presented, awarding the very highest benefit to humanity.
nāmaskāra—to offer respect.
nāma-yajnaiḥ—acts that are *yajña* in name only.
nāmī—the personality of Śrī Nāma, Kṛṣṇa Himself.
nara-bali—offering a human being in *yajña*.
Nārada-pañcarātra—a narrative in five parts: 1) knowledge which gives *parama-tattva* (the supreme truth); 2) knowledge which awards *mukti*; 3) knowledge which awards *bhakti*; 4) knowledge which awards *siddhi* 5) *tāmasic* know-ledge interspersed with numerous *mantras*, *stotras* and *kavacas.* It is described how Nārada Muni once approached Lord Śiva for knowledge; many important *ślokas* are quoted by the Gauḍīya-Vaiṣṇava *ācāryas* from this *śāstra*.
narādhama—the lowest of mankind. One who gives up the path of *bhakti* due to lack of faith. (7.15)
naraka—hell.
narākara-rūpa—Kṛṣṇa's human-like form.
narakara-vapu—human form.
nara-līlā—Kṛṣṇa's human-like pastimes.
Nārāyaṇa—the four handed expansion of the Supreme Lord Kṛṣṇa; the opulent Lord of Vaikuṇṭha.
naṭavara—a beautiful actor.
navadhā bhakti—*śravaṇam* (hearing), *kīrtanam* (chanting), *smaranam* (remembering) *pāda-sevanam* (service to the lotus feet), *arcanam* (worship of *śrī mūrti*), *vandanam* (offering prayers), *dāsyam* (servitude), *sakhyam* (friend-ship), *ātma-nivedanam* (offering one's very self to Śrī Kṛṣṇa as in the mood of the *gopīs*).
nava-kiśora—a young boy.
nava-yogendras—the nine *yogīs* in *śānta-rasa*.
neti neti—the principle of negation through mental speculation followed by Māyāvādīs. They examine the world to determine what is *satyam* (the Absolute Truth) and continuously conclude, "It is not this, and also not this..." Thus they conclude that God is *avyakta* (un-manifest *brahma*).

nidhānam—the resting place; place of dissolution.
nidrā—sleep; depression of the mind, born of *tamo-guṇa.*
niḥśaktika—that which is devoid of potency.
niḥsaṅga—unaffected by external *saṅga*; aloof or detached.
nikhila-rasāmṛta-sindhu—the ocean of all *rasa* imbued nectarean mellows.
nirāhāra—to forcibly restrain the senses from their objects; to fast.
nirākāra—that which is without form.
nirañjana—non-duplicitous.
nirapekṣa-bhakti—unalloyed *bhakti* independent of *jñāna, karma* or personal endeavour.
nirddiṣṭa-viṣaya—relevant instructions guiding the *sādhaka* to the *uddiṣṭa-viṣaya* (goal directed by Śrī Guru). (2.45)
nirdoṣa—free from fault.
nirguṇa—that which is devoid of material qualities; transcendental to the modes of nature.
nirguṇa-bhakti—*bhakti* beyond the influence of the three *guṇas.* (see *kevalā bhakti*).
nirguṇa-brahma—an erroneous conception of *brahma* in which it is supposed that the Supreme Absolute Reality is devoid of all qualities. Śrī Kṛṣṇa who is free from all material qualities, aloof from the *guṇas* and yet the master of the *guṇas* is the actual *nirguṇa-brahma*.
nirguṇa-jñāna—knowledge transcendental to the *guṇas* (conditioning qualities).
nirguṇā śraddhā—faith unaffected by the *guṇas.*
nirguṇa-tattva—scientific knowledge of transcendence.
nirguṇa-vastu—an object beyond the three *guṇas.*
nirjala—fasting without water.
nirlepta—unaffected by material sense objects.
nirmama—*nir* (without) *mama* (mine); devoid of feelings of possessiveness.
nirupādhika-bhakti—*bhakti* free from all external designations.
nirupādhika-prema—*prema* free from mundane designations; *prema* for Śrī Kṛṣṇa and for all His *aṁśas* (parts) irrespective of bodily identifications such as nationality, colour, age, and species.
nirupādhika-sneha—non-conditional affection for Śrī Bhagavān.
nirvāṇa-mokṣa—liberation from bondage to matter by extinguishing material desire.
nirveda—to be detached from the material world; renunciation. (2.52)
nirvikalpa-samādhi—entering into trance unwaveringly.
nirvikāra—not subject to transformation.
nirviśeṣa—devoid of variety, feature-less, without distinction.
nirviśeṣa-jñāna—knowledge of the featureless impersonal aspect of the Absolute.
nirviśeṣa-svarūpa—the indistinct, effulgent aspect of Bhagavān.
nirvṛtti-mārga—the path of renunciation of sense enjoyment.
niṣ—(prfx.) without.
niṣkāma—without material desire.
niṣkāma-bhāva—one whose heart has no expectation of reward.
niṣkāma-dharma—performance of prescribed duties wherein the fruits are offered to Viṣṇu. (see *niṣkāma-karma yoga*).
niṣkāma-jaiva-dharma—the eternal *dharma* of the *jīva*, i.e. to be engaged as Śrī Kṛṣṇa's eternal servant.
niṣkāma-karma—actions performed without any desire for the fruits. Two types of people perform *niṣkāma-karma*; one offers everything only for the pleasure of Śrī Bhagavān, and the other to achieve a state of *ātmarāma* or liberation.
niṣkāma-karma-jñāna-miśrā pradhāni-bhūta-bhakti—when *bhakti* predominates yet is mixed with *niṣkāma-karma* and *jñāna.*

niṣkāma-karma-yoga—worship of the Supreme Lord performed by working without attachment to the fruits of one's prescribed duties.
niṣkāma-karmī—a person who accepts regulated life and performs *niṣkāma-karma* with the ultimate goal of transcendence.
niṣkapaṭa—one who is free from the cheating propensity.
niṣkarma—action which has no re-action.
niṣkarmatā—the state of *niṣkarma*.
niṣkarmya—that which fosters *niṣkarma*.
niṣṭhā—fixed adherence, established devotional practice that does not waver at any time. The fifth stage in the development of the *bhakti-lātā*.
niṣṭhā parā—the highest stage of being firmly established in *bhakti*.
nistrai-guṇya—that which is free from the three modes of material nature.
nitya—eternal, regulated.
nitya abhiyukta—one who is *nitya* (always) *yukta* (united) with the Supreme Lord by *prema*.
nitya-acintya-bhedābheda-rūpa-para-tattva—the highest scientific knowledge which explains the inconceivable oneness and difference of the Lord's eternal form in relation with His energies. (see *acintya-bhedābheda-tattva*)
nitya-cinmaya-vastu—eternal conscious entity.
nitya-cit-tattva—eternal spiritual consciousness.
nitya-jīva—the *jīva* exists eternally.
nitya-karma—routine obligatory duties.
nitya-mukta—eternally liberated. The *jīva*, once liberated, can never again be bound by *māyā*.
nitya-rūpa—eternal form.
nitya–siddha parikara—an eternally perfect associate of Śrī Kṛṣṇa.
nitya-śrī-vigraha—the form of the Deity is eternal, although sometimes manifest and sometimes unmanifest.
nitya-yukta—always connected with Kṛṣṇa.
nyāya—the system of logic propounded by Gautama Muni. One of the six principal philosophical systems of Bhārata-varṣa (*ṣaḍ-darśana*).

O

oṁkāra—the sound representation of *para-tattva brahma*. (8.11...)
oṁ tat sat—three words indicating the Supreme Absolute Reality. (17.23-28)

P

pada—a line of Sanskrit verse; abode; a foot; that which gives evidence in establishing the Supreme Lord.
padam avyayam—the indestructible shelter-giving abode of Śrī Bhagavān.
pāda-sevanam—service to the lotus feet of the Lord and His *śuddha-bhaktas*; one of the nine *aṅgas* (limbs) of *bhakti*.
padma—a lotus.
Padma-Purāṇa—one of the six *sāttvic-purāṇas*.
pañca-mahābhūta—the five great elements: gross, liquid, fiery, gaseous and ethereal. (7.3)
pañcama-puruṣārtha—the fifth and highest goal of life, *prema*.
pañca-rātra—a group of *bhakti-śāstras* which assist the principal *aṅgas* (limbs) of *bhakti* which is *bhāgavad-vidhi* (the hearing of Śrī Nāma). They cover five topics: 1) *abhigamana* (the process of cleansing the *mandira* etc.), 2) *upādāna* (performing *āratika* with flowers, incense etc.), 3) *ījyā* (worship, bathing etc of *śrī-viṣṇu-mūrti*), 4) *svādhyāya* (performance of *mantra-japa* (meditation on Śrī Nāma and Śrī Gāyatrī) and 5) *yoga* (recitaton of *stotrams* (verses and prayers), performance of *nāma-kīrtana* and study of *śāstras* such as *Bhagavad-gītā, Śrīmad-Bhāgavatam* which establish *tattva- jñāna*). The *Pañcarātras* are numerous. Some of them are prominent in the GauḍīyaVaiṣṇava *paramparā*: *Śrī Nārada-Pañcarātra, Śrī Hayaśīrṣa-Pañcarātra* and *Śrī Śāṇḍilya-Pañcarātra.*

pañcarātrikī vidhi—the principle of following the practices of *pañcarātra*.
pañca-sūnā—the five places in which a householder inevitably kills animals: the fire place, the slab for grinding condiments, broom, pestle and mortar and water pot. (3.13)
Pāṇḍava—a name for Arjuna; a son of Pāṇḍu.
paṇḍita—learned scholar.
pāpa—sin.
pāpa-yonayah—those of sinful birth.
parā bhakti—*bhakti* which is under the direct shelter of Śrīmatī Rādhārāṇī. (3.19)
parabrahma—The Supreme Absolute Truth, Śrī Kṛṣṇa; the supreme *brahma*. (see *brahma*)
para-dharma—the duty prescribed for others.
parama-bhāgavata—most exalted *bhakta*.
parama-bhakta—most exalted *bhakta*.
paraṁa bhāvam—transcendental nature.
paraṁa dhāma—the supreme abode. (10.12)
parama-mādhurya-bhāva—the ecstatic mood of supreme sweetness (showed by Śrī Caitanya in disributing Śrī Nāma to the *baddha-jīvas*).
parama-gati—the supreme destination, the supreme planet Kṛṣṇaloka, Goloka Vṛndāvana.
paramānanda—transcendental bliss.
paramānanda-maya brahma—*brahma* who is transcendental bliss personified; *parabrahma* Śrī Śyāmasundara, who stands in a *tri-bhaṅga-lalitam* (graceful three-curved pose).
parama-pada—the supreme abode; *oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayoḥ*; godly persons always behold the supreme abode of Śrī Viṣṇu; (*Ṛg-Veda-saṁhitā*).
parama-pavitra—supremely pure; (see *Śrī Īśopaniṣad* 8)
parama-puruṣa—Śrī Bhagavān, the supreme enjoyer.
parama-puruṣārtha—the supreme objective of human life. (see *puruṣārtha*)
paramārtha—the supreme goal.
paramārtha-bahirmukha—those averse to the supreme goal of Śrī Kṛṣṇa's lotus feet; atheists, agnostics, skeptics and moralists.
paramārthika-śraddhā—transcendental faith; faith in *paramārthika*, that which relates to the supreme spiritual truth or ultimate reality; that which relates to a higher object.
parama-sarala—one who is most simple; non-duplicitous.
parama-satya-svarūpa—the embodiment of the highest truth.
paramātmā—the Supersoul situated in the hearts of all living entities as a witness and source of remembrance, knowledge and forgetfulness.
paramātmā narākṛti—the Lord situated in the hearts of all. He sometimes manifests as a human being to His unalloyed *bhaktas*.
Parameśvara—the Supreme controller.
parā mukti—supreme liberation.
Parantapa—O chastiser of the enemy, Arjuna.
parā śakti—Śrī Bhagavān's transcendental or superior potency which has three divisions: *cit*, *taṭastha* and *māyā*. (7.14) (*see parā prakṛti*)
Paraśurāma—lit. *rāma*—one who delights; *paraśu*—in fighting with the axe; son of Jamadagni and Renukā; the sixth of the *daśāvatāras* (ten *avatāras* of Lord Viṣṇu) mentioned in *Śrī Daśāvatāra-Stotram* by Jayadeva Gosvāmī; He slew all the *kṣatriyas* of the world to give protection to the *brāhmaṇas*.
para-tattva—the science of understanding the highest truth, *kṛṣṇas tu bhagavān svayam* (S.B 1.3.28).
parikliṣṭam—to regret giving in charity.
parināma—transformation. (9.4)
parināma-vāda—the misleading philosophy taught by Śrī Śaṅkarācarya which states that the body of Śrī Bhagavān is subject to transformation.

paro dharma—the highest *dharma* (see *Śrīmad-Bhāgavatam* 1.2.6).
parokṣa-vāda—remaining hidden, secret or speaking in an indirect way. Kṛṣṇa says in *Śrīmad-Bhāgavatam* (11.21.35): *parokṣa-vādā ṛṣayaḥ parokṣaṁ ca mama priyam.* "The statements of the *ṛṣis* are indirect (*parokṣa*) and I also enjoy speaking in this way." (7.1)
pārtha-sakhā—Śrī Kṛṣna, the friend of Arjuna.
parṣada—an associate of Bhagavān in one of His *avatāras*.
paruṣyam—harshness; cruelty.
paryāpti—the complete reality, Bhagavān.
paryuṣitam—food cooked the previous day; stale.
pāṣaṇḍī—an offensive religious impostor; heretic; atheist; one whose nature is like a *pāṣaṇa* (stone).
paśu-bali—a sacrifice of animals.
paśya—behold!
phalgu-vairāgya—renunciation of that which is the energy of Śrī Hari and which could be utilized in His service, as material; false renunciation. (B.R.S. 1.2.126)
piśāca—fiend.
pītāmbara—a yellow *dhoṭī.*
pītāmbara-dhārī-svarūpa—the original form of Śrī Kṛṣṇa who wears a lightning yellow *dhoṭi*.
pitṛ-gana—the assembly of the forefathers.
pitṛloka—a planet of the forefathers.
pitṛ-yāna—voyage on the path of the forefathers. (8.26)
prabhava—origin, cause of existence.
prabhāva—opulence, power, might, majesty.
Prabhaviṣṇu—one who is inbued with supremacy, dominion and so forth; the Lord as creator of various effects and forms at the time of creation.
pradhāna—(see *māyā-śakti*).
pradhānī-bhūtā bhakti—the performance of activities related to *bhakti* that are mixed with *karma* and *jñāna*, *bhakti* being prominent.
prajāpati—a *jīva* empowered to create living beings throughout the universe. The chief *prajāpati* is Brahmā.
prakāśikā-vṛtti—the commentary which illuminates.
prākṛta-jñāna—knowledge relating to matter, *ajñāna, avidyā.*
prakṛti—material nature. (4.6)
prakṛti-guṇas—the three binding qualities of material nature; *sattva* (goodness), *rajas* (passion) and *tamas* (darkness).
prakṛti-tattva—scientific knowledge of *prakṛti* (material nature); *vidyāṁ cāvidyāṁ ca yas tad vedobhayaṁ saha avidyayā mṛtyuṁ tīrtvā vidyayāmṛtam aśnute.* One who learns about matter and transcendence side by side transcends death and obtains the blessings of immortality. (*Śrī Iśopaniṣad* 11), (Ch. 13)
prajalpa—idle talks not related to Kṛṣṇa; one of the ten kinds of *citra-jalpa* (mad talks) displayed by Śrī Rādhā in *Bhramara-gīta* (Her dialogue with a bee).
pramāda—delight, intoxication, madness; may refer to a material covering of perception or to *divyonmāda* (the divine symptoms of self-realized souls in the perfectional stages of *kṛṣṇa-prema-bhakti*).
prāṇa—life energy; life air; the in-coming breath. There are ten types of *prāṇa.* (4.27)
praṇāma—lit. bowing to the ground; an offering of respect and dedication between *bhaktas*; especially one should offer *praṇāma*, before all *śrī-mūrtis*, before Śrī Guru, *tridaṇḍī-sannyāsīs* and also before *bhaktas* whose hearts are free from the propensity to critize others.
prāṇamaya—one of the five *puruṣas* (stages of human development); one who perceives life in terms of pre-sevation. (13.5)
praṇava—lit. the syllable which gives *prāṇa*; derived from the *dhātu* (Sanskrit verbal root) *praṇu*—to make a reverberating humming sound; the syllable *oṁ.* (10.25)
prāṇāyama—lit. *āyāma* (expanding) *prāṇa* (breath). (4.29)
prārabdha-bhoga—enjoyment that is coming as the fruit of previously performed activities.
prārabdha-karma—the results of previous activities which have already begun to bear fruit in the form of happiness and distress.
prasāda—grace, mercy; generally refers to remnants of food offered to the Deity as His sanctified remnants; may also refer to other *prasādī* (sanctified or blessed) articles such as incense, flowers, garlands, and clothing and especially the *prasāda* of engaging with pure consciousness in Kṛṣṇa's *nitya-divya-premamayī sevā* (eternal divine loving service).
prasannātmā—a joyful soul; the first characteristic of one situated in *brahma-bhūta*; having transcended the gross and subtle bodies manipulated by the three modes of material nature. (18.54)
pratīka-upāsaka—the worship of the *devas* considering them to be supreme. (9.15)
pratiṣṭhā—support.
pratyag-ātmā—the pure soul.
pratyakṣa-anubhava-svarūpa—the living entities eternal relationship of service to the Lord, the real form of the soul. Directly experiencing spiritual emotions and true form of the self. (*pratyakṣa*—directly experienced; *anubhava*—the actions which display or reveal the spiritual emotions situated within the heart; *sva*—own; *rūpa*—form).
pratyakṣa-avagamam—that which can be perceived or realized directly.
pratyāhāra—withdrawal of the senses from the sense objects; the fifth step in *aṣṭāṅga-yoga.*
pravṛtti—a tendency.
pravṛtti-mārga—the path of following one's *pravṛtti* (tendency) i.e. regulated sense enjoyment; dovetailing, also known as *āropa-siddha-bhakti.*
prayaścitta—atonement.
prayojana—a goal or object of attainment. In terms of *bhakti*, this refers to the ultimate goal, Śrī Kṛṣṇa *prema*, Rādhā *dasyam.*
prema—love for Kṛṣṇa which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of *mamatā*, or possessive-ness in relationship to the Lord.
prema-bhakti—a stage of *bhakti* characterized by the appearance of *prema*; the perfectional stage of devotion. (see B.R.S.)
Prema-devī—the goddess of love.
prema-lakṣaṇa-bhakti—*bhakti* characterized by *prema.*
prema-mayī sevā—service which is imbued with love.
prema-puruṣottama—the Supreme Person as He displays and distributes *prema*; Śrī Caitanya Mahāprabhu.
Premeya-Ratnāvali—a book by Śrīla Baladeva Vidyābhūṣana, meaning a List of Proven Tuths. Śrīla Vidyābhūṣaṇa here establishes some important philosophical principles of Gauḍīya Vaiṣṇava *siddhānta*. 1) *śrī-kṛṣṇa-paratamatva* (Kṛṣṇa's positon as superlatively supreme), 2) *śri-harir akhilāmnāya-vedyatve* (the purpose of all the Vedic literature is to know Śrī Hari), 3) *viśva-satyatva* (the truth of the cosmic manifestation), 4) *bheda-satyatva* (the differences between the *jīvas* and Īśvara are factual), 5) *bhagavad-dāsatva* (ser-vice to Śrī- Bhagavān is the *jīva's* primary characteristic), 6) *jīva-taratamya* (differentiation amongst the *jīvas*), 7) *kṛṣṇa-pāda-padma-labdhvā mokṣaḥ* (through attaining Kṛṣṇa's lotus feet *mokṣa* is available), 8) *amala-kṛṣṇa-bhajanaḥ mokṣaḥ* (faultless worship of Kṛṣṇa is actual liberation), 9) *pramāṇa-traya pratyakṣa, anumāna śabda* (there are three kinds of evidence: direct, hypothesis based on experience and the *Vedas*).
pretya—the next world.
prīti—affection, love.

priya-parikara—a very dear eternal associate of the Lord.
priyatama—Kṛṣṇa, the most dear object.
pṛthak—distinct, separate.
pulaka—a *sattvika bhāva* in which the bodily hairs stand erect on end due to ecstatic emotions.
Pulinda—country conquered by Bhīma and Sahadeva; Greece.
pūjā—worship.
puṇya-karma—pious activities.
pūraka—equilibrium of the life airs during *kumbhaka*, a step of *praṇāyāma*.
Purāṇas—eighteen historical supplements to the *Vedas* written by Śrīla Kṛṣṇa Dvaipāyana Veda-vyāsa; he wrote six *Purāṇas* for men in *sattva-guṇa*, six for those in *rajo-guṇa* and six written for those in *tamo-guṇa*.
pūrṇa-cid-vastu—Bhagavān, the complete conscious entity.
pūrṇa-vikāsita—fully blossomed; describes the consciousness of a *mukta-jīva*.
pūrṇimā—the full-moon.
Puru—a son of of Mahārāja Yayāti who accepted his father's request to ex-change his old age for his youth. (see S.B *Canto* 9, ch.18)
puruṣa—enjoyer; refers to either *jīva* or Īśvara.
puruṣārtha—the four goals of human life: *kāma, artha, dharma* and *mokṣa.*
puruṣa-avatāra—the *puruṣa-avatāras* are Śrī Kṛṣṇa's three expansions that create the cosmic manifestaion for the upliftment of the rebellious *jīvas*: Kāraṇodakaśayī-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī-Viṣṇu. (see S.B. 1.3.1-3 and 2.6.39-42)
puruṣa-sūkta—a *stotram* (hymn) from the *Ṛg-Veda* glorifying Paramātmā.
Puruṣottama—the supreme enjoyer.
pūti—putrid foodstuffs.

R

rāga—a deep attachment which is permeated by spontaneous and intense absorption in the object of one's affection. The primary characteristic of *rāgā* is a deep and overpowering thirst for the object of one's affection. When the loving thirst to please the object of one's affection becomes so intense that in the absence of such service one is on the verge of giving up his life, it is known as *rāga.*
rāga-mārga—the path of *rāga,* or spontaneous attachment.
rāgānugā—*anuga* (one following) *rāga* (in the footsteps of the *rāgātmika-bhakta*).
rāgātmika—one whose very *ātmā* (nature) is *rāga*; the *bhakti* of Kṛṣṇa's eternal associates such as the *gopīs* and *gopas* which is permeated with *rāga*. This specifically refers to the eternal residents of Vraja, who are attracted to Śrī Kṛṣṇa in a mood of intimate love, free from any conception of His opulence or majesty.
rāgī—one attached to the results of his *karma* (actions).
rājā—king.
rājasic—related to the material mode of passion.
rajo-guṇa—the material quality of passion.
rahasya—confidential topic or secret.
rākṣasa—a flesh-eating demon, generally endowed with mystic powers.
rakṣoghna-mantra—*mantra* for slaying *rākṣasas*; *Gītā* 11.36 is famous in *mantra-śāstra* for this purpose.
Ramānujācārya—the *ācārya* of the *Śrī-sampradāya*, the Vaiṣṇava *sampradāya* begun by Śrīmatī Lakṣmī Devī, the goddess of fortune; the propounder of *viśiṣṭādvaita-vāda*, (qualified monism) wherein it is stated that although all of the energies of God are one, they each maintain their individuality (*vaiśiṣṭya*).
raṇa—delight, battle (as an object of delight).
rañj—to color; from which the noun *rajo* (passion) is derived.
rasa—the exact English equivalent is untranslatable, but is herein rendered as 'mellow quality'; the spiritual transformation of the heart which takes place when the perfectional state of love for Kṛṣṇa, known as *rati*, is converted into liquid emotions by combining with various types of transcendental ec-stasies.
rasamayī bhakti—the loving devotion of the residents of Vraj; essence of *hlādinī* and *samvit-śaktis*.
rasika-bhakta—one who is able to relish *bhakti-rasa* within his heart. At the stage of *bhāva*, a *bhakta's* heart beomes infused with *śuddha-sattva* from the heart of one of Kṛṣṇa's eternal associates in Vraja. This *śuddha-sattva* is then known as *kṛṣṇa-rati*, the first dawning of *prema*. When this permanent sentiment of love combines with other ecstatic emotions, it generates the unique experience of *bhakti-rasa*. One who is eligible for this taste is known as a *rasika bhakta*.
raso vai saḥ—He,Bhagavān is certainly the embodiment of all *rasa*. (see *akhila-rasāmṛta-mūrti*). (*saḥ*—He; *vai*— certainly; (is) *rasa*—the embodiment of all *rasa*).
rati—(1) attachment, fondness; (2) a stage in the development of *bhakti* which is synonymous with *bhāva.*
ratri-jāgaraṇa—remaining awake throughout the night.
recaka—the out-going breath; a stage of *prāṇāyāma*.
ṛju—straight.
ṛtvik—a priest who performs a *yajña* on behalf of another. (3.14)
ruci—taste; the fifth stage in the development of the creeper of *bhakti*. *Ruci* develops after acquiring steadiness in *bhajana.* At this stage, with the awakening of actual taste, one's attraction to spiritual matters, such as hearing, chanting, and other such devotional practices, far exceeds one's attraction to any type of material activity.
Rudra—one of the eleven expansions of Lord Siva.

S

śabda—sound, word, noun.
śabda-brahma—the imports of Vedic *śāstra*; the sound *avatāra* of *parabrahma.*
sac-cid-ānanda—that which is comprised of *sat* (eternal existence), *cit* (spiritual consciousness) and *ānanda* (bliss); often refers to the transcendental form of Sri Kṛṣṇa or the *siddha-svarūpa* realized *jīvātmā*: Sac-cid-ānanda Bhaktivinoda Ṭhākura.
sac-cid-ānandamaya—consisting of eternality, cognizance and bliss.
sac-cid-ānanda-para-tattva—the Supreme Absolute Reality who is personified eternality, cognizance and bliss.
sad-ācāra—lit. pure action; the demarcation between human and animal society. This is a topic of serious study for a *sādhaka*. In *Hari-bhakti-vilāsa, sad-ācāra* is divided in three sections: *nityakṛtya* (daily regulative principles), *pakṣa-kṛtya* (regulative principles related to fortnightly duties) and *māsa-kṛtya* (monthly duties).
sad-guru—a pure *guru*; a spiritual preceptor who follows *sat* (the pure path of the *sādhus* as described within *śāstra* and as delivered through *paramparā*).
sādhaka—one who performs *sādhana*, following a spiritual discipline to achieve a specific goal.
sādhana—the method one adopts to accomplish a specific goal. Without *sādhana* one cannot obtain *sādhya*, or the goal of one's practice. There are many different types of *sādhana* corresponding to various goals. Those who desire material enjoyment adopt the path of *karma* as their *sādhana*. Those who desire liberation adopt the path of *jñāna* as their *sādhana*. Those who aspire for the eternal loving service of Śrī Kṛṣṇa adopt the path of *bhakti* as their *sādhana*. The *sādhana* of *bhakti* refers to spiritual practices such as hearing, chanting and so on.
sādhana-daśā—(practice stage), the stage where one practices *sādhana.*
sādhana-siddha—one who attains

perfection through *sādhana*, eg., Mārkendeya Ṛṣi.
sādhu—in a general, sense this refers to any good person, a religious person or *bhakta*; specifically it refers to *bhaktas* who are highly advanced. Such *bhaktas* are also known as *mahat* (great souls) or *bhāgavata* (devotees who embody the characteristics of Bhagavān).
sādhu-saṅga—the association of saintly persons; the second stage in the development of the creeper of *bhakti* and the most important factor for advancement in *bhakti*. Since the genuine *sādhu* is the external manifestion of Bhagavān, his *saṅga* is tantamount to uniting the *baddha jīva* with Bhagavān. The word *sādhu-saṅga* does not mean merely to be in the proximity of *sādhus*, it means to seek them out, to remain with them, to offer them obeisances, to serve them as far as possible, to hear spiritual instructions from them, to perform spiritual practices under their direction, to follow in the footsteps of their behaviour and to conduct one's life according to their instructions.
sādhya—the object or goal which is desired by a person and for the attainment of which he undergoes a suitable process is known as *sādhya*. There are many different types of *sādhyas*, or objects of attainment, and these are generally grouped into four categories: *dharma* (religiosity), *artha* (economic development), *kāma* (material enjoyment) and *mokṣa* (liberation). The *sādhya-vastu*, or object of attainment for the *bhaktas* is Kṛṣṇa *prema*.
sādhyadevas—a class of demigod.
sa-guṇa—with material qualities.
sa-guṇa-brahma—an erroneous conception of *brahma* in which it is supposed that the qualities of *brahma*, such as the forms of Bhagavān's *līlā avatāras*, are ultimately material.
sa-guṇa-śraddhā—faith within the influence of the binding qualities of *prakṛti*; faith characterized by material desire.
sahasra-bāho—an address to Kṛṣṇa; O thousand armed one! (11.46)
sainya—soldier; relating to an army.
sakāma—with desire.
sakāma-bhakti—*bhakti* performed with material desires. As material desires are of unlimited varieties, so *sakāma-bhakti* has many forms.
sakāma-karma—actions performed with a desire to taste the material fruits.
sakāma-karmī—a person who accepts regulated life, but maintains material desires.
sakhā—a male friend, companion or attendant; name for Kṛṣṇa's friends such as Śrīdāmā and Madhumaṅgala. In *Gītā* this refers to Arjuna.
śākha-candra–nyāya—lit. *nyāya* (the logic) showing *candra* (the moon) by first pointing to a *śākha* (tree branch) where the moon is visible. This analogy illustrates how a spiritual teacher explains a spiritual principle by first giving his audience some familiar point of reference. such as, 'A man is like butter; a woman, like fire.'
sakhe—O friend!
sakhī—Śrī Rādhā's female friend, companion or attendant; such as Lalitā and Viśākhā.
sakhya-bhāva—one who has a mood of friendship with Kṛṣṇa and who thus follows in the footsteps and under the guidance of one of Śrī Kṛṣṇa's *rāgātmika sākhas* such as Sudāmā or Subala, eg., Gopa-kumāra (see *Bṛhad-bhāgavat-āmṛtam*).
sakhya-rasa—love or attachment for Kṛṣṇa expressed in a friendly mood; one of the five primary *rasas* with Kṛṣṇa which manifest when the *sādhaka* has attained the stage of *bhāva* or *prema*.
sakṣī—the witness; Paramātmā.
śakti—potency or energy.
śaktimān—the possessor of *śakti* (energies). Śrī Kṛṣṇa is the possessor of many

śaktis (potencies); *parasya śaktir viv-idhaiva śrūyate / svabhāvikī jñāna- bala-kriyā ca*—'The Lord has multifarious *śaktis* and thus His deeds are apparently performed automatically as a natural sequence.' (*Śvetāsvatara Upaniṣad* 6.8)
śaktyāveśa-avatāra—an empowered incarnation; a *jīva* who, due to submission to Bhagavān, becomes *āveṣa* (empowered) by Him to act powerfully on His behalf.
sālokya—the liberation of attaining the same planet as the Lord.
śama—control of the mind.
sama-darśī—one who possesses equal vision.
sama-darśītva—the quality of being equipoised in happiness and misery.
samādhi—concentration of the mind; meditation or deep trance either on Paramātmā or *kṛṣṇa-līlā*. (6.25)
sama-duḥkha-sukha—one who is equal in happiness and distress; equanimous.
samaḥ sarveṣu bhūteṣu—one who has equal vision towards all beings.
samāsa—when two words are combined in Sanskrit to make up one word it is called *samāsa*. The resulting combined word is called *samasta-pada* or com-pound word. There are six types of *samāsa: dvandva, bahubrīhi, karma-dhārayā, tatpuruṣa, dvigu* and *avyayī- bhāva*. Śrī Kṛṣṇa says (10.33) *dvandvaḥ samāsikasya ca*—among com-pounds I am the *dvandva-sāmasa*.
samatā—to be equiposed; equanimous; to see with equanimity and understand the distress of others as one's own.
sama-veda—one of the four *Vedas*; it is renowned for sublime hymns of praise to Śrī Bhagavān.
sambandha-jñāna—knowledge pertaining to the waking one's *siddha-svarūpa* (eternally perfect relationship) with Kṛṣṇa.
sambandhaka—one who is establishing His eternal relationship with Śrī Madana-mohana, the *sambandha-vigraha*, and is cultivating knowledge of his relationship with Him.
sambandhika—relationship; conditional behaviour. (9.30)
sambandhika-bhāva—loving relationships.
sammūḍha—completely bewildered.
sampradāya—a line of disciplic succession transmitted from *guru* to disciple, who in his turn becomes *ācārya* and continues the process.
sāmpradāyika-dhārā—the current *sāmpradāya* flowing from Śrī Kṛṣṇa through the genuine succession of self-realized spiritual masters which floods the *baddha-jīvas* with the liquid of trans-cendental knowledge (see *paramparā, āmnāya*).
samprajñāta-samādhi—*samādhi* in which one is conscious of the difference between knowledge, the object of knowledge and the knower. (6.25)
saṁsāra—the cycle of repeated birth and death in this material existence.
saṁsāra-kūpa—the deep dark well of material life.
saṁsāra-yātanā—the torture of birth and death.
saṁskāra—a sacred or sanctifying ceremony; reformation or training of the mind; impression on the mind of any previous purificatory act in this or in prior births.
saṁsparśa-mokṣa—the (feeling of) liberation derived from the contact of the senses with their sense objects.
samyag vyavāsita—staunch resolve.
samvaya—harmony
saṁvit—the potency which bestows transcendental knowledge of the Lord (see *cit-śakti*).
sanātana—eternal.
sanātana-dharma—the eternal religion concerning the science of the soul.
Sanātana Gosvāmī—one of the six Gosvāmī's of Vṛndāvana; elder brother of Rūpa Goswāmī. He is the writer of *Hari-bhakti-vilāsa* and *Bṛhad-bhāgavat-āmṛta*.

sancārī-bhāva—specific moods of one immersed in ecstatic love for Śrī Śrī Rādhā-Kṛṣṇa. (BRS)
sandhinī—the potency which accommodates the spiritual existence of Bhagavān and His associates, embodied by Lord Baladeva.
sandhyā—prayers recited daily at the three junctions of the sun (*tri-sandhi*) with the earth: sunrise, high noon and sunset.
sandhya-upāsana—worshipping three times a day by remembering *gāyatrī-mantras*.
saṅga—association; may either be *su-saṅga* (good association) or *ku-saṅga* (bad association).
saṅga-varjita—free from the attach-ment to the results of one's activities, devoid of the association of non-devotees, free from the influence of externals.
saṅgrahaḥ—the basis of action. (18.18)
sa-niṣṭhita—fixed.
saṅkalpa—the mind's function of *saṅkalpa* (acceptance and determination) after *vikalpa* (doubt and introspection).
śaṅkha—a conch shell.
sāṅkhya—(1) analytical discrimination between spirit and matter; (2) the path of *bhakti* by analysing the 24 universal elements. Understanding Parameśvara to be the controller of these elements, one engages in His *sevā*.
sāṅkhya-yoga—*yoga* which gives analytical knowledge about *ātmā-tattva* and *anātmā-tattva* (scientific knowledge of the soul, the Supersoul and inert objects).
saṅkīrtana-yajña—congregational chanting of the Lord's holy names; the *yuga-dharma* especially suited for the age of Kali.
sankucita—hesitating; contracted; the state of a *baddha-jīva*.
saṅkucita-cetana—shrunken consciousness; without any sign of spiritual consciousness.
sannyāsa—1) completely giving up the results of one's activities. (18.1-12) 2) the fourth *āśrama* or stage of life in the *varṇāśrama* system. medicinal There are four stages of *sannyāsa*: *kūṭīcaka*—one who resides in a *kūṭīr* (hut) and accepts alms from a family or *āśrama* till his *sādhana* reaches maturity; *bahūdaka*—then he travels on *tīrtha-yātrā* (pilgrimage) and bathes in *bahu* (many) *udakas* (waters) practicing detachment through dependence on Bhagavān; *parivrājak*—then, when *divya-jñāna* arises in his heart, he preaches his realizations to everyone in every village; *parama-haṁsa*—by full absorption in *kṛṣṇa-kathā*, *kṛṣṇa-tattva* and *kṛṣṇa-kīrtana*, he becomes fully mature and the *haṁsa* (swan) of his mind always dives and surfaces in Śrī Śrī Rādhā-Kṛṣṇa's *nava-nava-līlā*.
sannyāsī—a person in the renounced order of life; the highest order in the *varṇāśrama dharma* system; one who renounces the fruits of activity.
śānta-rasa—the mellow of peacefulness; appreciating the greatness of the Lord; similar to that of a Paramātma realized *yogī*; one of the primary *rasas*.
śānta-rati—neutral and peaceful attachment.
śānti—peace.
śaraṇāgati—surrender; approaching for refuge or protection; the six symptoms of *śaraṇa* (surrender) are: 1) acceptance of all that fosters growth of *śrī-bhakti-lātā*, 2) avoidance of anything that hinders that growth, 3) keeping firm faith that Śrī Śrī Rādhā-Kṛṣṇa will always extend the protective umbrella of Their lotus feet over Their devoted servants, 4) acceptance of Their Lord-ships as one's exclusive guardians, 5) submissive offering of one's full self at Their lotus feet and 6) always feeling one's self lowly and humble.
sarga—creation.
śarṅga—the name of Bhagavān Śrī Viṣṇu's bow.
sarva-antaryāmī—the in-dwelling witness in all; Paramatma.
sarva-deva-pūjā—the worship of all the gods.
sarva-ga—moving everywhere (the wind). (9.6)
sarva-gata—all-pervading *brahma*; existing or living everywhere. (2.24)
sarva-harah—all-devourer (death). (10.34)
sarva-jña—omniscient.
sarva-niyantā—the regulator of everything.
sarva-śaktimān—Śrī Kṛṣṇa, the possessor of all potencies.
sarvāśraya—the resting place of everyone.
sarva-svarūpa—Kṛṣṇa, who manifests to the worshipper in whatever form the worshipper desires to see Him.
sarvātmā—He who is everything.
sarvatra-ga—all pervading.
sarva-vit—the knower of everything.
sarva-vyāpaka—all pervading.
sarveśvara—the omnipotent Lord.
śāstra—Vedic scripture; derived from the Sanskrit verbal root *śās* (to govern, command). Thus, *śāstric* injunctions are authoritative and should be accepted as Absolute Truth.
śastra—weaponry.
śāstra-jña—one who is fully conversant with *śāstra*.
śāśvataṁ puruṣam āhuḥ—'They declare Him to be the eternal supreme person.'
sat—eternal, pure, godly; is used to describe brahma. Vrajendra-nandana Śrī Kṛṣṇa is the complete *sat* entity; also refers to His *dhāmas*, *avatāras*,His *bhaktas*, bona-fide *guru* etc. (17.26)
ṣaṭaka—a group of six.
satata-yukta—those who are always devoted.
satkāra—worship, honour, flattery.
sattamaḥ—the best of godly men.
sattva-guṇa—the binding quality of mode of goodness.
sattva-saṁśuddhi—full purification of existence.
sattva-śuddhi—the purification of the *jīvātma's* existence.
sāttvic—related to the material mode of goodness.
satya—truth.
satya-dharma—the religion of truth; Śrī Viṣṇu's nature of pure truth, (see *Śrī Īśopaniṣad* 15).
satya-kāma—one who desires truth (above all else). Once a young boy named Satyakāma approached Gautama Muni for *brāhmaṇa-dīkṣā* but he could not inform the *muni* of his father's *varṇa*. The boy asked his mother but she told him that she did not know. Satyakāma informed the *muni* of this, and because of the boy's rigid adherence to *satyam*, despite covertly admitting his mother's identity as a prostitute, the *muni* accepted him as an actual *brāhmaṇa*. (see *Javalopaniṣad*)
satya-saṅkalpa—a name of Bhagavān meaning that His *saṅkalpa* (determination) becomes *satya* (fact); He desires and the creation takes place; a characteristic of a self-realized person whose desires attain fruition.
satyavādī—one who speaks the truth.
śaucam—cleanliness, both internal and external.
Śaunaka—the head of the great sages at Naimisāraṇya who were present when Śrīla Sūta Gosvāmī spoke *Śrīmad-Bhāgavatam* to Parikṣit Mahārāja.
saundarya-mādhurya—beauty and sweetness.
sautrāmaṇi—a *yajña* to Indra in which lower class people who are addicted to alcoholic beverages offer them to him. This *yajña* is performed once in a month; mentioned in *Śrīmad-Bhāgavatam* (10.23.7).
saviśeṣa—with features and unique qualities.
saviśeṣa-jñāna—knowledge of the personal features and qualities of the Supreme Absolute Truth.
saviśeṣa-svarūpa—the personal form of the Lord who possesses distinctive characteristics.

sa-vicāra—an type of *samprajñāta-sammādhi.* (6.25)
sa-vitarka—argument; an type of *samprajñāta sammādhi***.** (6.25)
savyasācin—a name of Arjuna that means expert at shooting arrows.
sāyujya-mukti—liberation desired by the impersonalist followers of Śaṅkar-ācārya; also the destination given to Śrī Bhagavān's enemies such as Śiśupāla. Because in that state there is no facility to render *sevā* to Kṛṣṇa, it is never accepted by Vaiṣṇavas even if offered by the Lord, Himself.
sevā—service, attendance on.
sevaka—servant.
sevāparādha—an offence in *sevā*. There are 64 *sevāparādhas.*
sevya-tattva—categorical knowledge about the worthy object of *sevā.*
siddha—one who has attained perfection and thus has all *siddhis*.
siddhānta—conclusive truth; demonstrated philosophical precept; authoritative principle of *śāstra.*
siddha-svarūpa—the personal form, of the soul in the perfectional stage of *kṛṣṇa-sevā.*
siddhi—perfection; there are eight *siddhis* achieved by *aṣṭāṅga-yogīs.*
śikṣā—instruction.
śikṣā-guru—the person from whom one receives instructions about how to progess on the path of *bhajana,* is known as the *śikṣa* or instucting spiritual master; one may accept any number *of śikṣā-gurus*; Śrī Govindadeva acts as the original *śikṣā-guru* as He instructs Arjuna and through him, all living entiities. Since *śikṣā* and *dīkṣā-gurus* are equal and identical manifestations of Kṛṣṇa, acceptance of *śikṣā-guru* must be accompanied by the same serious commitment as acceptance of *dīkṣā-guru.*
Śiśupāla—an incarnation of a gatekeeper of Vaikuṇṭha who appeared in Kṛṣṇa-*līlā* to nourish Bhgavān's past-imes by serving Him as His enemy, and who was finally blessed by Dvārakādhīśa-Kṛṣṇa with His Sudarśana-cakra.
śiṣya—disciple; derived from the *dhātu* (verbal root) *śās* (to command) indicating that a *śiṣya* must accept *śrī-guru's śāsana* (order) as his very life.
Śiva—auspicious; the destroyer of the material creation and presiding deity of *tama-guṇa.*
Skanda-Purāṇa—a *Purāṇa* written for those in *rajo-guṇa.*
śloka—In Sanskrit composition, *padya* or poetry is expressed in the form of *ślokas* or verses and stanzas; a *padya* is regulated by a number of syllables (*akṣara*) or by the number of instants (*mātrā*). In *Śrīmad Bhagavad-gītā*, an *anuṣṭubha* (eight syllables) is called a *śloka.*
smaraṇam—remembrance of the names, forms, qualities and pastimes of Śrī Kṛṣṇa; the third step of *navadhā* (ninefold *bhakti*).
smārta—those who follow the non-spiritual *smṛtis*, a *brāhmaṇa* follower of Śaṅkara; one who ridgidly adheres to the *smṛtis*, being overly attached to external rituals without comprehending the underlying essence or conclusion of *śāstra*.
smṛti—(1) that which is remembered; (2) tradition as distinguished from *śṛuti.* The body of sacred literature which remembers Śrī Bhagavān (in contra-distinction to *śruti*, which is directly heard by or revealed to the *ṛṣis*). These include the six *Vedāṅgas*, the *dharma-śāstras* such as *Manu-saṁhita*, the *Purāṇas*, and the *Itihāsas* (histories).
snigdha—affectionate; foods that are fattening; milk, cream etc.
sneha—affection.
soma-rasa—the nectar drunk by the *devas* which grants them relative immortality.
soma-yajña—a sacrifice mentioned in the *Vedas* wherein the *soma* plant was pressed between stones, sprinkled with water, strained, mixed with ghee and

flour and allowed to ferment. This drink is said to be highly exhilarating and to increase the duration of life.
sopādhika-sneha—affection on the bodily platform.
spṛhā—a thirst for sense enjoyment.
śraddhā—faith in the statements of *śāstra* which is awakened when one has accumulated pious devotional activities over many births or by the association and mercy a *śuddha-vaiṣṇava*; the first manifestation of the *bhakti-lātā-bīja*; the seed of the creeper of *bhakti*. The inner essence of that *bīja* is the conception implanted within the disciple's heart to serve Śrī Rādhā-Kṛṣṇa in a particular capacity.
śrāddha—a ceremony in honour and for the benefit of deceased relatives. The forefathers are offered *piṇḍa*, an oblitory of rice and meal, which endows them with a body suitable to attain *pitṛ-loka*, the planet of the forefathers. There they enjoy a high standard of material enjoyment.
śrauta-paramparā—the path of receiving divine knowledge (*divya-jñāna*) through the *paramparā* of self-realized *gurus* by *śruti* (hearing).
śravaṇam—hearing. It is the first of the processes of *nava-vidhā bhakti.* The entire Vedic philosophy and culture has been passed down by the process of hearing so the ability to hear attentively from transcendental sources is of prime importance.
śreṣṭhatara—more perfect.
śrī—beauty; Lakṣmī, Śrīmatī Rādhārāṇī.
Śrī Guru—a pure, bona-fide spiritual master who has established his relationship with Śrī Kṛṣṇa.
Śrīmad-Bhāgavatam—the crest jewel of Vedic literatures. The nectarean ripened fruit of the tree of Vedic knowledge. Śrī Caitanya proclaims it to be the *amala-purāṇam* (spotless *Purāṇa*) for therein, no fruitive motivation is offered for the performance of pious deeds, as affirmed in the second *śloka* of this work. In this *Purāṇa* all *kaitava-dharma* (cheating religion) is totally rejected and only *ahaitukī-bhakti* (unmotivated devotion) is encouraged (see *Vedānta*).
Śrī-Bhakti-rasāmṛta-sindhu—a book written by Rūpa Gosvāmī explaining the science of *bhakti-yoga.*
Śrī Caitanya-Śikṣāmṛta—a philosophical book written in Bengali by Śrīla Bhaktivinoda Ṭhākura. It presents an elaborate description of the progressive steps a *sādhaka* must undergo, from the lowest step of attachments within mundane society, to the highest step of *kṛṣṇa-prema.*
śrī-mūrti—the worshipable Deity; may be made of 8 materials: paint, metal, jewels, wood, earth, sand, stone or mind (implanted on the lotus of one's heart); one of the five most potent practices of *bhakti* (*pancāṅga*)— *sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa mathurā-vāsa śrī-mūrtir śraddhayā sevana.* (see C.C. Madhya 22.128)
Śrī-Sārārtha-varṣiṇī—the commentary on *Bhagavad-gītā* composed by Śrīla Viśvanātha Cakravartī Thākur; *sāra*—essence; *artha*—meaning; *varṣiṇī*—shower.
Śrīdāmā—one of Śrī Kṛṣṇa's prominent *sakhās*; the brother of Śrīmatī Rādhārāṇī.
Śrīla Śrīdhara Svāmīpāda—a Vaiṣṇava saint who is said to have been formerly a follower of Śāṅkarācārya. He took to heart the last instructions given by his *guru*: *"Bhaja govinda* (just worship Govinda)." Śrī Caitanya Mahāprabhu accepted Śrīdhara Svāmī's *ṭīkā* (commentary) on *Śrīmad-Bhāgavatam* as authorative.
śrīmat—opulences, riches or fortune.
śruti—(1) that which is heard, (2) revelation, as distinguished from *smṛti*, tradition; infallible knowledge received by Brahmā or by the great sages in the beginning of creation and which descends in disciplic succession from them;

the body of literature which was directly manifest from the Supreme Lord. This applies to the original four *Vedas* (also known as the *nigama*) and the *Upaniṣads*.
stabdha—proud.
sthayī-bhāva—one of the five essential ingredients of *bhakti-rasa*; the permanent sentiment of love for Bhagavān in one of the five primary relationships of tranquility, servitude, friendship, parental affection or conjugal love.
sthita-prajñā—a sage whose intelligence is fixed in self-realization. (2.54...)
stuti—praise or prayers in glorification of the Lord.
Subala—one of Śrī Kṛṣṇacandra's cowherding friends.
Sudāma-Vipra—a *brāhmaṇa* friend of Śrī Kṛṣṇa.
sudarśana-cakra—the invincible disc weapon of the Lord.
śuddha-bhakta—a purified and perfected *bhakta*, free from any internal defect.
śuddha-bhakti—The cultivation of activities which are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words, the uninterrupted flow of service to Śrī Kṛṣṇa, performed through the expression of various spiritual sentiments (*bhāvas*), which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa, is called *uttamā-bhakti*, pure devotional service. (BRS 1.1.11.)
śuddha-bhakti-tattva—categorical knowledge of pure devotional service.
śuddha-rasa—pure nectar.
śuddha-sattva—pure, transcendental goodness. (see *viśuddha-sattva*)
śuddha-svarūpa—the *jīva*, situated in his original, pure nature.
śūdra—a member of the caste of labourers; considered the legs of the *virāṭ-rūpa*, universal form, as well as the legs of the social body.
su-durācāra—one who commits the most abominable actions.
su-durdarśam—very rare sight; difficult to gain vision of; rare to see.
sukha—happiness.
sukha-sādhya—having the *sādhya* (objective) which awards the highest happiness.
śukla-gati—the bright path within the celestial firmament which leads to *mokṣa*. (8.26)
śukla-pakṣa—the bright fortnight; the bright path which leads to *mokṣa*. (8.26)
Śukrācārya—the *guru* of the *asuras*; the greatest poet. (10.37)
sukṛti—piety, virtue; pious activity. *Sukṛti* is of two types: *nitya*, eternal, and *naimittika*, temporary. The *sukṛti* by which one obtains *sādhu-saṅga* and *bhakti* is *nitya-sukṛti*. It is eternal because it yields eternal fruit. *Bhakta-saṅga*, or the association of *bhaktas*, and *bhakti-kriyā-saṅga*, or contact with acts of *bhakti*, are *nitya-sukṛti*. These activities are said to be *nitya-sukṛti* and not *bhakti* proper when they are performed accidentally or without pure *śraddhā*. When this type of *sukṛti* acquires strength after many lifetimes, *śraddhā* develops toward *sādhu-saṅga* and *ananyā bhakti*. The *sukṛti* by which one obtains material enjoy-ment and impersonal liberation is *naimittika-sukṛti*. It is temporary because it produces temporary results. *Karma*, *yoga*, and *jñāna* are all *naimittika-sukṛti*. *Naimittika-sukṛti* does not have the power to awaken faith in transcendental objects, such as the Lord's holy name, *mahāprasāda*, *bhakti*, and the *vaiṣṇavas*.
sūkṣma-śarīra—the subtle body of mind, intelligence and ego.
Sumeru—a golden mountain on which the Gaṅgā's waters fall and are thereby distributed to the various *varṣas* of Bhū-maṇḍala. It is circled by the sun-god on his chariot. (S.B 5th Canto ch 16)
śūnya—void.

śūnyavādī—a voidist; follower of the teachings of Buddha.
Sūta Gosvāmī—spoke the *Śrīmad Bhāgavatam* as he heard it from Śuka-deva Gosvāmī, to the sages at Naimis- āraṇya.
Sūrya—the sun god.
susthita-prajñā—one who is perfectly equipoised in *samādhi*. (2.57)
sūtras—concise aphorisms which contain compressed knowledge for easy learning and remembrance.
sva-aṁśa-paramātma—the Supersoul, a plenary portion of Svayaṁ Bhagavān. (8.4)
sva-bhāva—nature, disposition.
svabhāvaḥ—*jīvas* in their constitutional state; also means those who create material bodies because they identify their *ātmā* with the body. (8.3)
sva-bhāva-vādī—one who declares that nature is supreme; a member of a Buddhist sect.
sva-bhāvikī—naturally, inherent.
sva-dharma—one's prescribed duty; occupation according to one's *svabhāva*.
svaṁśa—Śrī Bhagavān's plenary portions.
svāṁśa-rūpa—the form of His plenary expansions.
svāṁsa-tattva—categorical knowledge of Śrī Bhagavān's plenary expansions.
Svarga-loka—the heavenly planets within this material universe.
svarūpa—constitutional nature; the eternal constitutional nature and identity of the self which is realized in the stage of *bhāva*.
svarūpa-gata—constitutional behaviour; *bhajana* which is fully conscious activity performed for Kṛṣṇa by the *jīva* in his pure state; also called *amiśrā bhakti* or *kevalābhakti*. (9.30)
svarūpa-lakṣaṇa—the intrinsic characteristic of the *jīva*.
svarūpa-śakti—the internal potency of the Lord which is superior to His marginal and external potencies. The *svarūpa śakti* has three divisions: *sandhinī*, *samvit*, and *hlādinī*.
svarūpa-tattva—truth about the Lord's original form.
svarūpa-vigraha—the *vigraha* (Deity form) who is the *svarūpa* (original form of Śrī Kṛṣṇa) descending as an *avatāra*, although appearing as a temporary manifestation.
Svayaṁ Bhagavān Śrī Kṛṣṇa—Śrī Kṛṣṇa, the original Personality of Godhead from whom all *avatāras* emanate.
svayaṁvara—a contest to win the hand of a princess in marriage wherein the princess herself (*svayam*) chooses (*vara*).
Śyāmasundara Muralīdhārī—the supremely beautiful form of Śrī Kṛṣṇa whose complexion is like a fresh, dark rain cloud and who plays sweetly on His flute (Murali).

T

tad-aṅga—the limbs or various aspects of *tat* (that, the Absolute Truth).
tad-vastu—the Absolute Reality.
tadekātma-rūpa—Śṛī Kṛṣṇa's expansion forms which are almost identical with Svayaṁ Bhagavān.
tadīya-vastu—objects belonging or related to Śrī Bhagavān, such as Tulasī, Yamunā, the *dhāma* or the *bhagavad-bhakta*.
tamasaḥ param—beyond darkness.
tāmasic—related to the material mode of ignorance.
tamasi śraddhā—faith in ghosts and spirits.
tamo-guṇa—the material mode of ignorance or darkness.
Tantra-bhāgavata—a *śāstra* quoted by Śrīla Mādhvācārya stating that all ninety million *devas* and seventy million *ṛṣis* are *nārāyaṇa-yāna*, meaning that they are all devotees of Nārāyaṇa, but among them, only a few are *nārāyaṇa-parāyaṇa*, fully dedicated to Him.
tapa—austerity.
tapasyā—performance of austerities.
tapo-yajña—the sacrifice of performing

austerities.
tapo-yogī—a *yogī* who practices austerity for purification from the propensity for sense-gratification.
tat—refers to *brahma*; is the cause of the universe; removes *atat*. (17.25)
tāta—son; an affectionate name for a dear disciple. (6.40)
taṭastha-lakṣaṇa—marginal characteristics.
taṭastha-śakti—lit. the *śakti* (energy) *stha* (situated) *taṭa* (marginally); the marginal energy of the Lord in which the *jīvas* are situated. Although the *jīvas* are part and parcel of the internal energy of the Lord, they are subject to the external energy of Bhagavān, being covered by *māyā,* and are thus known as *taṭa-sthā*, or marginal.
tat-padārtha—the *jīva*.
tattva—the word *tattva* is made up of two parts: *tat* meaning that, and *tva* meaning quality or category. Thus *tat* will refer to a specific branch of the Vaiṣṇava *siddhānta* and *tva* to the various aspects to be appreciated about that particular topic. Thus, when *tat* refers to *guru*, *tva* will refer to the *śāstric* process for approaching *guru*, the qualification and non-qualification of *guru* etc.
tattva-darśī—one who has realized the Absolute Reality.
tattva-jñāna—conclusive knowledge of the truth.
tattva-jñānārtha-darśanam—to understand the value of studying the various *tattvas* of Vaiṣṇava-*siddhānta*.
tattva-vid vaiṣṇavas—those devotees of the Lord who are fully conversant with *tattva-jñāna*.
tattva-vit—one conversant with *tattva-jñāna* (categorical knowledge of the various truths embracing Gauḍīya Vaiṣṇavism eg.*guru-tattva, māyā-tattva*, *īśvara-tattva* and so forth.
ṭīkā—commentary.
tīrtha—a holy place, specifically a holy place where *tīrtha-yātrīs* (pilgrims) bathe in the holy rivers.
trai-guṇya—a name for the knowledge related to the three *Vedas* which indicate the pursuit of *karma* and *jñāna,* features of the three binding qualities of *prakṛti* (material nature).
tretā-yuga—lit. the third; by astrological reasons in this cycle of *yugas*; the second of the the four *yugas*: Satya, Tretā, Dvāparā and Kali.
tridaṇḍī-sannyāsa—the Gauḍīya Vaiṣṇava *sannyāsī* carries a *tri-daṇḍa* to chasten and purify his body, mind and words so that they will engage wholeheartedly in the service of Mukunda. The *tridaṇḍa* is to remind himself and others that sense pleasure is illusory and that the goal of life is to remember Kṛṣṇa.
tri-vidha—three kinds.
tṛṣṇā—desire.
tuṣṭi—satisfaction.
tyāga—reunciation of possessiveness. (18.1-12)
tyāgī—a renunciate; one who gives up the life of material sense gratification.
tvaṁ-padārtha—the Absolute Truth.
tvam-padārtha-jñāna—knowledge of the Absolute Truth.
tvaṁ purusottama—O best of persons!
tviṣā—luster, complexion.

U

ucchiṣṭam—food remnants; one of three most potent items for awakening love of Kṛṣṇa; *bhakta-pada-dhūli ār bhakta-pada-jala / bhakta-bhukta-avaśeṣa tin maha-bala* the dust of a *bhakta's* feet, the water that has washed his feet and his food-remnants are the three most potent substances for attaining ecstatic love for Kṛṣṇa. (*C.C. Antya* 16.60)
udaya-giri—the mountain in the east where the sun rises.
Uddhava—an advisor, minister (*mantrī*), and close friend of Sri Kṛṣṇa in Dvārakā; a disciple of Bṛhaspati; a *jñāna-miśra-bhakta*.
uddīpana—a stimulant to *kṛṣṇa-prema*, such as Kṛṣṇa's anklebells, peacock feather or His garland.
uddiṣṭa-viṣaya—the subject to be illustrated; the highest obejective of any *śāstra*. (2.45)
unnata-ujjvala-rasa—the most elevated relationship of divine conjugal love relished by Śrī Caitanya Mahāprabhu; the peak of divine ecstasy as tasted by Śrī Śrī Rādhā-Kṛṣṇa in Their most confidential pastimes.
upa—very close.
upamā—analogy.
Upaniṣads—108 principal philoso-phical treatises that appear within the *Vedas*.
upāsaka—a worshipper.
upāsanā—worship.
upāsana—spiritual practices, especially worship of the Deity. *Upāsana* literally means to sit near. Thus, *upāsana* refers to all those activities by which one approaches the Lord in order to offer worship.
upāsya—the person worthy of worship.
upāsya-tattva—categorical knowledge pertaining to the highest object of worship.
Urjeśvarī—Śrīmatī Rādhārāṇī, the controller of the month of Karttika which bestows all energy to the *bhaktas*.
ūrjī—a person endowed with great power and influence.
Urukrama—Śrī Kṛṣṇa whose activities are wonderful; especially refers to Vāmana-deva as He took three steps of land by the gift of Balī Mahārāja.
uṣma-pa—they who drink hot items, the *pitṛs* (forefathers).
uttama-bhāgavata—the highest level of *bhakta*; one who always sees *bhagavad-bhāva* (ecstatic love for Bhagavān) within all beings and sees all beings situated within Bhagavān. (*C.C. Mādhya* 22.72)
uttama-jñāna—topmost transcendental knowledge; knowledge concerning the platform of the *uttama-bhāgavata*.

V

vaibhava—majesty, power.
vaibhava-prakāśa—expanded forms which reveal the power of the Lord, such as the expansions of Śrī Kṛṣṇa to accomodate the 16,108 *rāṇīs* (queens) of Dvārakā.
vaibhava-vilāsa—expanded pastime forms of opulence which have similar attributes to the original but are individually unique eg., the twenty-four expansions of Nārāyaṇa and the different arrangements of the *śaṅkha, cakra, gadā* and *padma* in each expansion. Śrī Rādhikā's expansions of the god-desses of fortune.
vairāgya—detachment or indifference to this world; spiritual discipline involving the acceptance of voluntary austerities to achieve detachment from the objects of the senses.
vaiśiṣṭya—speciality, a uniquely distinguishing characteristic.
vaiṣṇava-aparādha—an offence against a person who has dedicated his life to the service of Śrī Viṣṇu or Śrī Kṛṣṇa; the greatest offence. It is named *hātī-mata* (the mad-elephant offense); just as a mad elephant can easily uproot and destroy a plant, so an offence to Vaiṣṇava will destroy the delicate *bhakti-lātā*. One must therefore carefully avoid such *aparādhas* by behaving with all Vaiṣṇavas according to the principle given by Śrī Caitanya Mahāprabhu, Himself: *tṛṇād api* etc. (*Śikṣāṣṭaka* 3)
vaiṣṇava-dīkṣā—receiving initiation from a bona-fide *guru*.
vaiśvānara—the digestive fire in the stomach of all living beings. (15.14)
vaiśya—a member of the caste of cow protectors, agriculturists or business-men.
vaivasvata-manvantara—the period of time in which the universe is governed by Vaivasvata-Manu, the present Manu.
vāk—speech.
vana-mālā—a forest flower garland.
vanamālī—Śrī Kṛṣṇa who wears gar-

lands of forest flowers.
vāntāśī—*vānta* (vomit) *āśī* (eater); one who, after rejecting material enjoyment and taking *sannyāsa*, again returns to worldly sense enjoyment is known as a *vāntāśī*, an eater of his own vomit.
Vārāha-Purāṇa—one of the six *sāttvic Purāṇas.*
varṇa-saṅkara—lit. a mixture of the *varṇas*; unwanted population.
varṇāśrama-dharma—*varṇa* means social order and *āśrama* means a place of *āśraya* (spiritual shelter); a shelter for mankind ensuring both material and spiritual advancement; the Vedic system for the organization of civilized society which divides society into four *varṇas* or orders of *brāhmaṇa, kṣatriya, vaiśya, śūdra*, and four *āśramas* (stages of life), *brahmācārya, gṛhastha, vāna-prastha* and *sannyāsa*. (18.41)
Varuṇa—god of the waters.
vasanta—spring; also known as *ṛtu-rāja*, or the king of seasons.
Vāsudeva—Kṛṣṇa, the son of Vasudeva.
Vasus—eight *devatās* with shining qualities such as *pāvaka* (the firegod).
vātsalya-bhāva—the mood of parental affection felt by Śrī Kṛṣṇa's father and mother, Nanda Mahārāja and Yaśodā Māiyā, as well as those who follow in their footsteps.
Veda—the four primary books of knowledge presented by Śrīla Vyāsa-deva; *Rg, Sāma, Atharva* and *Yajur.*
vedāṅga—six auxiliary portions of the *Vedas*; 1) *Śikṣā*—proper pronunciation and articulation of Vedic Sanskrit, 2) *chandas*—rhythmic metres for chanting *ślokas*, 3) *vyākaraṇa*—grammar, 4) *nirukta*—an explanation of difficult Vedic words, 5) *jyotiṣa*—astrology, 6) *kalpa*—the ceremonial process of Vedic ceremonies for *yajña*.
Vedānta—conclusion of Vedic know-ledge; The *Upaniṣads* are the latter portion of the *Vedas*, and the *Vedānta-sūtra* summarizes the philosophy of the *Upaniṣads* in concise statements. Therefore the word *Vedānta* especially refers to the *Vedānta-sūtra* (see *uttara-mīmāṁsā*); *Śrīmad-Bhāgavatam* is con-sidered to be the natural commentary on *Vedānta-sūtra* by the same author, Vyāsadeva. Therefore, in the opinion of the Vaiṣṇavas, *Śrīmad-Bhāgavatam* is the ultimate conclusion of Vedic literature.
Vedantā-sūtra—(see Vedānta).
Vedic—of the *Vedas*.
veṇu-kara—with a flute in His hands.
vibhinnāṁśa—the separated parts of Bhagavān.
vibhu—Bhagavān, who is all-pervading and boundless.
vibhūti—Bhagavān's divine opulences.
vibhūti-svarūpa—the form of opulence; the *devatās* are Bhagavan's forms of opulence.
vibhūtimat—that which has majestic qualities.
vibhūti-tattva—categorical knowledge concerning the variegated opulence of Śrī Kṛṣṇa.
vibhūti-yoga—*yoga* through com-prehending Śrī Kṛṣṇa's divine glories.
vidvat pratīti—perception based on transcendental knowledge. By this, Kṛṣṇa's *bhaktas*, who are endowed with conscious vision (*cit cakṣu*) realize His human form to be directly the abode of *sac-cid-ānanda*. (11.52)
vidyā—knowledge
vidyā-vṛtti—the function of real know-ledge.
vigraha—the Deity form of the Lord.
vi-jarā—without age, ageless; a charac-teristic of a realized person; freedom from old age, eternally youthful.
vijighaṁsu—freedom from the desire to enjoy sense objects; a characteristic of a realized person.
vijitātmā—pure mind; a type of *yoga yukta jñānī.* (5.7)
vijñāna—realization of divine know-ledge; realization of Śrī Kṛṣṇa's *mādhurya* (sweetness).

vijñānamaya—one of the five *puruṣas* (stages of a person's development), wherein one perceives everything in terms of realizing the *tattvas* of the *śāstra*. (13.5)
vikalpa—the mind's function of doubt-ing and introspection; a necessary function of spiritual realization before *saṅkalpa* (determination and realization).
vikarma—activity disobedient to Vedic injunctions; sinful activitiy. (2.47)
vikāsita—bloomed; a description of the heart of a *mukta-jīva*.
vimṛtyu—not liable to death, immortal; a characteristic of a realized person; no possibility exists of becoming degraded.
vimukta—a distinguished person even amongst liberated souls.
vipra—stirred within; inspired; a *brāhmaṇa* learned in *śāstras* dealing with transcendence.
vīra-rasa—the mellow of chivalry; one of the twelve *gauṇa-rasas* (secondary mellows).
virāṭ-puruṣa—the universal form or complete Cosmic Being who has auth-ority over all of the *devatās* (*see adhidaiva*).
Virocana—an *asura*, son of Prahlāda Mahārāja and father of Bali Mahārāja.
vīrya—heroism.
visarga—the secondary creation per-formed by Brahmājī; the second of the ten topics of *Śrīmad-Bhāgavatam*; activities of the conditioned soul and his perpetuation of the conditioned state.
viṣaya-ālambana—subservience to Śrī Kṛṣṇacandra as the object of *rasa*.
viṣaya-pravaṇā buddhi—intelligence which tends towards the objects of sense gratication. (2.69)
viśeṣa—unique, special.
vismaya—wonder.
vismaya-rasa—the mellow of astonish-ment.
Viṣṇu—*viś* (pervading) *nu* (person); one who is all-pervasive; the Supreme Lord of the cosmos.
Viṣṇu-tattva—categorical knowledge of the unlimited expansions of Viṣṇu.
Viṣṇu-Yamala—a Vaiṣnava *śāstra.*
vi-śoka—without grief.
viśuddhātmā—pure intelligence; a type of *yoga yukta jñānī.*
viśuddha-bhagavad-bhakti—supre-mely pure devotional service to Bhag- avān, (see *kevalā bhakti*).
viśuddha-bhakti—devotion fully free from selfish desire.
viśuddha-jñāna—pure knowledge.
viśuddha-sattva—the state of un-alloyed goodness which is beyond the influence of material nature. Śrīla Śrīdhara Swāmī gives the following definition: "The self-revealing agency of the *cit-śakti* through which the Lord and His paraphernalia are revealed to the devotee. Because it has no contact with the external (material) energy it is known as *viśuddha-sattva*.
viśuddha-svarūpa—the pure constitut-ional position of the *jīva*. When thus situated, the *jīva* can render service to Bhagavān.
viśuddha-tattva—categorical know-ledge which is untouched by the influence of mental speculation; re-vealed knowledge.
viśuddha-viśeṣa—especially pure.
viśuddha-viśeṣa-dhāma—the abode of utter purity.
viśvarūpa—the universal form. (Ch. 11)
viśvedeva—a class of *devatā* worshipped daily by Vedic householders to become free from sins incurred by *pañca-sūna*, the inadvertant harming of living beings. (see 3.13)
viśvarūpa—the universal form.
viśvarūpa-upāsaka—a worshipper of the universal form.
viśvarūpa-upāsana—worship of the universal form. (9.15)
viśvato mukham—whose faces are on all sides; four-headed Brahmā.
Viśveśvara—Lord of the universe.
vitaṇḍa—fallacious argument.
vivartta—to mistake one object for another; illusion. (9.4)

viveka—wisdom, discrimination.
vraja—lit. You should go (to My exclusive shelter) In other words, "You should go to the land of Vraja, where Śrī Śrī Rādhā-Mādhava engage in Their *aṣṭa-kālīya-nitya-līlā* (daily eight-fold eternal pastimes). (18.66)
Vrajendra-nandana—Śrī Kṛṣṇa, the son of the king of Vraja.
vrata—A vow undertaken for self-purification and spiritual benefit.
Vṛṣṇis—a king of the Yadu dynasty.
vyakti—a person.
Vyāsa—the literary *avatāra*; the compiler of *Vedas, Purāṇas, Upaniṣads, Brahma-sūtra* and *Śrīmad-Bhāgavatam.*
vyavasāyātmika buddhi—determined, one-pointed intelligence.

Y

Yādava—Kṛṣṇa, the best of the Yadu dynasty.
yajamāna—he on whose behalf a *yajña* is performed.
yajña—1) a sacrifice in which a deity is propitiated by the chanting of prayers and *mantras* and the offering of ghee into the sacred fire. 2) any kind of intense endeavour which is directed at achieving a particular goal.
yajña-sthalī—the place where *yajña* is offered.
yakṣa—ghost or spirit.
Yama—Yamarāja.
Yamarāja—the demigod who chastises sinful persons after they leave their bodies.
yaśa—fame.
Yaśodā māiyā—Kṛṣṇa's mother.
Yaśodā-nandana—the son of Yaśodā.
yatātmā—self-controlled.
yatayaḥ—plural of *yatī* (saint or *sannyāsī*); persons who make spiritual endeavour by performing strict vows.
yatī-dharma—the spiritual principles to be cultivated by a renunciant; a *sannyāsī* takes a vow to give up personal sense-gratification to please Kṛṣṇa's senses and preach the message of Kṛṣṇa to the conditioned souls.
yatnavān—an endeavouring person; one who takes a staunch vow.
yauktika-pratīti—perception based on reasoning; one of the three types of perceptions related to Kṛṣṇa's eternally blissful form by *devas* and persons who are proud of their *jñāna*. (11.52)
yavana—Turks.
yayātmā suprasīidati—(*yayā*—by which; *ātmā*—the self; *suprasīdati*—becomes completely satisfied. (S.B. 1.2.6) The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.
yoga—spiritual discipline to link one with the Supreme; to stabilize the mind so that it is not disturbed by sense objects.
yoga-aiśvarya—mystic opulence; to make the impossible possible.
yoga-bala—the strength achieved by *yoga* practice.
yogamāyā—the internal spiritual my-stic potency of the Lord which engages in arranging and enhancing the Lord's pastimes. (3.25)
yoga-miśrā bhakti—*bhakti* mixed with *yoga,* but where *bhakti* predominates.
yogārūḍha—adept in *yoga.* (6.3...)
yoga-arurkṣu—one who desires to perform *yoga* and has just begun climing the *yoga* ladder (6.3...)
yogātmā puruṣa—Paramātmā.
yoga-vit—a knower of *yoga.*
yoga-vittama—the best knowers of *yoga.* (12.1)
yoga-vittara—the better knowers of *yoga.* (12.1)
yoga-yajña—sacrifice through performance of *aṣṭāṅga-yoga.*
yoga-yukta-jñānī—a *jñānī* who performs *niṣkāma karma yoga.* (5.7)
Yogeśvara—Śrī Kṛṣṇa, the supreme master of mystic power.

yogī—one whose heart remains connected with Śrī Bhagavān; one who endeavours for spiritual perfection.
yojana—a measurement equal to eight miles.
yuga—The four *yugas* or Ages: Satya, Tretā, Dvāpara and Kali.
yuga-avatāra—the *avatāras* who teach the *yuga-dharma* in the four ages; in Satya-yuga the *avatāra* was Śukla. He taught *aṣṭāṅga-yoga*. In Tretā the *avatāra* was Yajña-mūrti. He taught *agnihotra-yajña* (fire sacrifice). In Dvāpara-yuga the *avatāra* was Pṛthu Mahārāja. He taught *Śrī-mūrti-sevā* (Deity worship) and in Kali-yuga, the present age, the *avatāra* was the most glorious and magnanimous Śrī Kṛṣṇa Caitanya Mahāprabhu who inaugerated the *hari-nāma-saṅkīrtana-yajña*.
yukta-tamaḥ—the best of *yogīs.*
yukta-vairāgya—appropriate renunciation, where all things are properly utilized in Śrī Kṛṣṇa's service.